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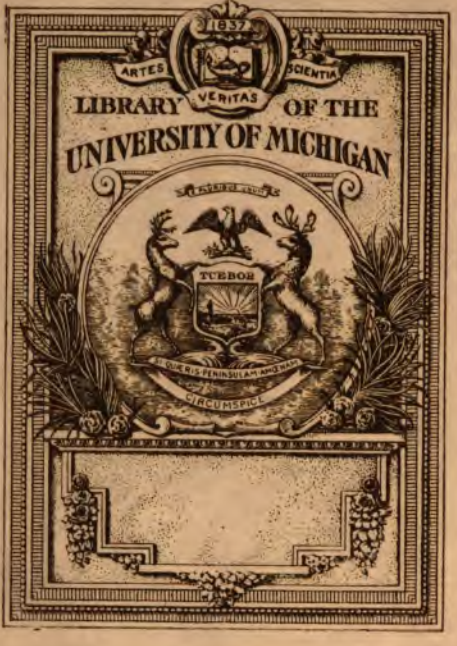
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REPORT

OF

THE PROCEEDINGS

OF THE

Church of England

CHURCH CONGRESS,

HELD AT

BRISTOL,

OCTOBER 11th, 12th, 13th, 1864.

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1865.

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PROGRAMME OF PROCEEDINGS AT CONGRESS.

PRESIDENT:

THE LORD BISHOP OF GLOUCESTER AND BRISTOL.

The Morning and Afternoon Meetings were held at the Victoria Rooms, Clifton, and the Evening Collective Meetings at the Rifle Drill Hall, top of Park Street, on Tuesday, Wednesday, and Thursday, 11th, 12th, and 13th October.

The Chair was taken by the President, except where otherwise stated.

First Day—Ecclesiastical Organization and Extension.
Second Day—General and Practical Work of the Church.
Third Day—Education, &c.

FIRST DAY.

Morning.

Divine Service at the Cathedral at 11 o'clock.
Sermon was preached by The Very Rev. the Dean of Ely.

Afternoon.—2 o'clock p.m.

Increase of the Episcopate	Rev. Canon Kennaway ,, Preb. Mackarness ,, Brymer Belcher
Home Missions and Lay Agency ..	Rev. Canon McNeile † ,, W. Baird ,, Joseph Bardsley

Section—2.30. p.m.

P. W. S. Miles, Esq., *Chairman.*

Synods of the Church	Rev. Preb. Trevor ,, T. Lathbury ,, A. T. Lee
Rural Deans and Decanal Chapters	Archdeacon of Ely Rev. Preb. Mayne

Evening—Collective Meeting—7.30 p.m.

Foreign Missions and supply of Missionary Candidates	Rev. T. V. French Hon. and Rev. Canon Lyttelton Rev. C. D. Marston ,, J. E. Philipps ,, W. Knight

SECOND DAY.

MORNING—10 A.M.

Parochial Sub-division, Organization, and Action	Rev. Canon Miller A. J. B. Beresford Hope, Esq. J. M. Kemble, Esq. J. M. Cubitt, Esq.
Collegiate Churches in great Towns	

SECTION—10 A.M.

ARCHDEACON OF BERKS, *Chairman.*

Church Architecture and Decoration	J. Gambier Parry, Esq. W. Burges, Esq. Rev. Preb. Clerk.

AFTERNOON—2.30 P.M.

Mutual relations of the Church in England and Ireland	Archdeacon of Meath Right. Hon. Joseph Napier Dean of Cork
Free and open Churches	Archdeacon of Coventry Rev. C. Kemble Lord Lyttelton

SECTION—2.30. P.M.

H. HOARE, ESQ., *Chairman.*

Augmentation of small Livings ..	Rev. G. H. Sumner „ W. W. Malet
Dilapidations	Rev. Canon Woodgate „ E. J. Carter „ J. T. Ludlow

EVENING—COLLECTIVE MEETING—7.30 P.M.

Social Hindrances to the spread of Christianity— (*a*) Dwellings. (*b*) Employments. (*c*) Intemperate habits. (*d*) Ignorance. (*e*) Injurious Publications.	Rev. Erskine Clarke „ Canon Stowell John Mac Gregor, Esq. Rev. T. Birks

THIRD DAY.

MORNING—10 A.M.

*	Education of the Clergy. Systematic cultivation of English Composition, Public Reading, and Speaking	The Dean of Canterbury Rev. Preb. Goulburn ,, E. A. Litton † ,, Preb. Freeman ,, Dr. Baylee

SECTION—10 A.M.

R. BAXTER, Esq., *Chairman.*

Associations for aiding poor, enfeebled, and disabled Clergymen, and the Widows and Children of the Clergy	Rev. J. H. Titcomb ,, Erskine Neale
Church Finance	Rev. Dr. Hume ,, C. B. Trye Robert Brett, Esq.

AFTERNOON—2.30 P.M.

Middle-class Education and the Bristol Diocesan Trade School	Rev. Canon Moseley ,, Preb. Brereton
Adult Education and Night Schools.	Rev. J. P. Norris ,, George Buckle ,, L. Tuttiett

SECTION—2.30 P.M.

Rev. CANON GUTHRIE, *Chairman.*

The Revised Code and Church Training Colleges	†J. C. Colquhoun, Esq. †Hon. and Rev. S. Best Rev. W. Smith
Church in the Workhouses	J. C. Meymott, Esq. Rev. B. F. Smith

EVENING—COLLECTIVE MEETING—7.30 P.M.

Church Music	John Hullah, Esq. Rev. L. G. Hayne, D.M. C. L. Higgins, Esq.

Each subject was opened by a paper, not exceeding 25 minutes in reading, which was followed by two prepared Addresses, not exceeding 15 minutes each, after which, 10 minutes was allowed each Speaker for discussion.

* Subjects treated as distinct in Paper, but combined in discussion.

† Readers and Speakers unavoidably absent.

PREFACE.

THE Meeting of the Church Congress, held this year at Bristol, may be said to have passed off successfully, and its proceedings, of which the Report now issued is a faithful transcript, will, it is hoped, exercise a wholesome influence.

The consent of the Bishop of the Diocese to undertake the office of President, was considered from the first indispensable. This he kindly gave; and the office of Patron was accepted by the Archbishop of Canterbury. All the arrangements were undertaken by an Executive Committee, composed of clergy and laity in equal proportions, which acted under the sanction of a larger General Committee.

In a Congress intending to represent the Church in its different aspects, it could not but be seen that any undue preponderance of one party over another should be avoided. Fully alive to this, the Committee made it their leading idea, that so far as possible all should have a fair hearing. The list of subjects and invited readers and speakers in the programme, will, it is believed, justify these remarks.

In consequence of a resolution of the Committee, to the effect that they would be willing to receive notice from any clergyman, who would open his Church for Morning Prayer or the administration of the Holy Communion during the Congress, they were enabled to publish the following list:—Morning Prayer at Clifton Parish Church and St. Mary Redcliffe. Holy Communion at Bedminster and St. John, Redland. Morning Prayer and Holy Communion on alternate mornings at St. Paul's, Clifton. For the convenience of those attending the Congress, the Morning Service at the Cathedral was, with the consent of the Canon in residence, celebrated at 8 o'clock instead of at the usual hour. Each sitting of Congress was opened with prayer, and closed with the benediction.

In accordance with a resolution passed at the Congress held at Manchester, a meeting of the Hon. Secretaries of Church Congress at Cambridge, Oxford, Manchester, and Bristol, took place at Oxford in March last, when certain resolutions were agreed on.

At the Meeting of the General Committee of Congress it was decided, that these Resolutions should be passed on as suggestions to the Meeting about to be held at Norwich.

The speeches have been printed from reports in various newspapers, carefully examined and compared. The papers have been printed verbatim from the manuscripts of the authors. In order to avoid unnecessary delay, the proofs were not sent to the authors for revision, but were carefully corrected by the Printing Sub-Committee.

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PROCEEDINGS

OF

THE CHURCH CONGRESS,

HELD AT BRISTOL,

OCTOBER 11TH, 12TH, AND 13TH, 1864.

TUESDAY MORNING, OCTOBER 11th, 1864.

THE SERMON AT THE CATHEDRAL,

BY

THE VERY REVEREND THE DEAN OF ELY.

The Very Rev. the DEAN OF ELY (DR. GOODWIN) preached on the occasion, and his text was—"Go and do" (St. Luke x. 37).

Admirably as these three words express that which I desire to make the substance of my sermon, it is with some misgiving that I have chosen them for a text.

My misgiving has arisen from this, that I have feared even to *seem* to garble a sentence spoken by our Lord Jesus Christ, or to use in a sense inferior to that which He intended them to bear words uttered by His most sacred lips. I shrink from the thought of taking a fragment from a sermon preached by *Him*, and making it serve as a motto for a sermon preached by *me*. But in truth I desire to use the emphatic words which I have quoted in all their fulness. I desire to attribute to them all their meaning. And I believe that so taken they will enforce with singular power the lesson which is most appropriate to this present occasion: they will bring our minds to reflect upon the practical side of the task committed to the Church of England, and upon the duty which rests upon us to exert ourselves to the utmost to render the Church equal to her task.

For in the words of my text our Lord cut a difficult knot of Jewish divinity by desiring a lawyer to *go and do* as a certain Samaritan had done. The question *Who is my neighbour?* would have served in the hands of any other Jewish teacher as the text for a grand theological discussion: but when the question was put to Him, who taught with authority and not as the Scribes, He entered into no discussion, but told a simple story of a man who fell among thieves. The design of the story was to hold up for imitation the example of a Samaritan, who when he saw the man wounded and half-dead never asked the question *Is he my neighbour?* but went to him and gave him aid in his distress. The Priest and the Levite, who were probably acquainted with the arguments on both sides of the question, determined against the claims of the wounded man to their compassion: it was the Samaritan, with whom these men would have no dealings, who shewed what they ought to have done by *going and doing* it himself. And by holding up this man and his simple charitable conduct as an example to a Doctor of the Law, our Lord not only answered for ever the question *Who is my neighbour?* but He placed the seal of His most blessed approbation upon active goodness, He asserted for Charity its pre-eminence in His kingdom, and perhaps He may have suggested to us that other questions would find their best and surest solution not in *speculation* but in *practice*, not in *argument* but in *doing*.

I take the words of the text therefore as pointing out the duty of the Church of England, and as limiting the deliberations of this Congress. It is of course not denied that the Church has other work besides that which is specially marked out by the words, *Go and do:* there is a faith to be preserved, as well as a charity to be exercised: there is a duty of controversy, as well as a duty of practical ministry: there must be a laborious progress of theology, bearing a certain relation to the general progress of human thought, as well as an imitation of Him *who went about doing good.* Indeed it is impossible to look at the Gospels and observe how large a portion of our Lord's own Ministry was taken up with conflict, it is impossible to remember His own emphatic declaration that He came *not to send peace but a sword*, it is impossible to read the writings of the Apostles and notice how much they are employed in dealing with the great controversial difficulties of the early Church,—it is impossible, in fact, to examine the New Testament, and not to anticipate that the life of the Church would always be bound up with strife. I do not say that we could have anticipated all that has come to pass, or have guessed that Church History would have been so sad a tale as it has proved to be; but certainly there was no ground for hoping that the Holy Church throughout all the world would ever completely realise the idea of a city at unity in itself and free from foes without, of a body of men having one heart and one soul, knit together by the bands of Christian love, all going about with one accord and doing good.

It is with no desire therefore of depreciating the importance of those great questions which are now being agitated in England and in our Colonies, that I have taken a text which expels them from our thoughts this morning. I have only done that which this Congress has done, and in doing which it has in my judgment acted wisely. It is very true that there are great questions, which are just now agitating the minds of thinking men with more than usual intensity; it is very true that such questions need solution, and that he who can assist in their solution is bound to do so: but then happily we are no

obliged to wait and see these questions solved, before we can go and do the will of God. It is our happiness, Christian brethren, as members of the Church of England, that we can meet on that common ground which the Bible and the Book of Common Prayer afford us, that we can take counsel together as loyal servants of the same Master, that we can honestly and heartily consult as to the steps most likely by God's blessing to strengthen our Church, and make her most efficient as the spiritual mother of our brethren and as a preacher of the Gospel to the world. In confining ourselves to practical questions to be treated upon principles which we all allow, we by no means disparage other questions which must be bound up with controversy: let those questions by all means have their proper treatment, but let it not be denied that there is wisdom in keeping apart the discussion of questions, which are mixed up with no doctrinal controversies, which are darkened by no speculative difficulties,—questions, which men of different schools of thought can examine calmly and find how much of their divinity is common property,—questions which we *ought* to be able to discuss with heartiness for the common good of all, and which we *shall* be able so to discuss unless our membership in one Church and our adhesion to one body of doctrine be no better than a delusion and a sham.

But the questions may arise,—What can a voluntary gathering of Clergy and Laity, such as that which constitutes a Congress, really effect? How can our meeting here and in other great towns help on the work of God? Are we not taking the place and in appearance usurping the powers of bodies legally constituted and having more power of action?

In endeavouring to answer such questions as these, I should be content to take in the first instance that which may be regarded as not the highest ground, and to learn wisdom from those who have less important purposes to compass than ourselves. If we find it practically conceded, that Congresses are efficient in helping forward the various branches of human science, and increasing the attention given to subjects of great human interest, then we may well believe that the same method of procedure will be found valuable in carrying out the work of the Church. Without attaching any invidious application to the words, we may remember that the children of this world are wise in their generation: and when we find that Congresses are held year by year for the Advancement of Science in general, of Social Science and Medical Science in particular, of Archæology, and perhaps of other branches of human knowledge, it seems almost evident that there must be something good in the nature of a Congress; and if there be something good in the nature of a Congress, it is obvious that our own age, in which the difficulty of locomotion has been almost annihilated, is suitable beyond all previous ages for developing the good which a Congress involves. But to be more particular, let me refer you to the Meeting or Congress for the Advancement of Science, which lately took place at Bath. Most of us will remember that in the infancy of the British Association it had to endure much newspaper raillery and many disparaging remarks: and we all know that now its position as an important engine of scientific progress is universally recognised, and that no one cares to expose his ignorance by jesting at its operations. The Association deserved success: it has realised, more than ever had been realised before, Bacon's magnificent, though in its details impracticable, scheme

of a general combination of minds for the unravelling of the secrets of nature: it has formed a centre, to which men can bring their contributions, at which they can exchange their thoughts: it has stirred up zeal: it has called attention to points of scientific interest in different localities: and it has extended the influence of English men of science beyond their own land, brought them into contact with foreigners, and tended to give to the science of England a higher standing than it had before in the scientific scale of Europe.

Now there seems to be no reason why a Church Congress should not operate in a similar manner with regard to those great subjects in which the Church of England is concerned.

It can hardly be a fruitless work to bring together men of different modes of thought and placed in different circumstances, to discuss the great practical questions which must interest them all: the Bishop and the Priest, the clergyman from the large town and from the village, the Member of Parliament, the employer of labour, the lawyer, the architect, and the musician,—laymen of all ranks and tastes, may bring their contributions to the solution of the problem, How can the Church of England most completely meet the wants of the nation? How can she be most thoroughly furnished for doing the work of her Lord? And even that result to which I referred in the case of the Scientific Congress, that bringing together of England and the Continent, may have its analogue in the case of our Congress: it may at least do *this;* it may help to spread upon the Continent a better knowledge than now exists of the character and constitution of our Church: nothing can be more certain than that the knowledge on the Continent of the Church of England, her principles, her worship, her Prayer-book, is almost indefinitely small: it may be our own fault that this is so, but the fact itself can hardly be denied: and if the result of public discussion of the Church's work and the Church's wants, should be the publication of the fact that we have amongst us a Church pure in its descent and primitive in its constitution, free from those evils which many earnest members of the Churches in communion with Rome deplore, and at the same time free from extreme Protestant exaggerations of doctrine and of primitive simplicity, then I must believe that such a result will tend to that better understanding and more perfect intercommunion of Christians throughout the world, to which we cannot fail to look forward with hopeful longing prayerful hearts, though it be still in the dim future.

Moreover a Church Congress ought to be a great engine for the production of a wholesome influence on public opinion. The power of public opinion is one of the most remarkable phenomena in the present condition of our country: nowhere is public opinion so potent as in England. Anyone, who has a truth to tell, whether in science or in commerce or in politics, cannot complain that his thoughts have not free action: and however unpopular a truth may be, still it will gain ground bit by bit, until at length it becomes victorious. Now the great verities of the faith are, of course, beyond the atmosphere of public opinion, they are simply to be maintained and transmitted as a great treasure which God has given us: but the practical working of the Church of England, her modes of operation, her ministerial efficiency, are matters concerning which it is highly desirable that public opinion should be informed, and upon which it should be brought to bear. And I would venture to say, let us not be afraid of public opinion: let us strive to clear away anything which may be

justly criticised: let us fight against our own abuses, if we feel them to exist: let us be zealous in reforming, if reform be required: let us strive to see things as they are seen by honest and devout men, and so we shall gain for our Church that which eventually forms public opinion, the opinion of the wise and good. I am convinced that nothing can more effectually strengthen the hands of the Church of England and increase her usefulness, than the propagation of the belief that there is nothing in her system of which she is ashamed, that she has no class feelings or class interests, that she has no darling and time-honoured abuses which she desires to retain, and that she is as anxious to get rid of demonstrated defects and weaknesses as her best friends can desire.

Nor should it be forgotten that in a Church Congress there is a special advantage arising from the intermixture of Clergy and Laity in one body. No one doubts that in the practical working of the Church the advice of the laity is most valuable, and their cordial co-operation indispensable: but the precise manner in which the lay element should be permitted to influence the direction of the Church's course is not so obvious. Some time ago much was said about the introduction of a lay element into Convocation; but on the other hand the opinion seems lately to have gained ground that Convocation ought to remain that which it constitutionally is, namely, a Convocation of the Clergy, and that lay influence should be brought to bear in some other way. I need not refer to the attempts which have been made to introduce that influence: all that my present subject renders it necessary for me to say is this, that in default of any more regular and constitutional scheme for bringing the clerical and lay mind into co-operative contact for the benefit of the Church, nothing can be more hopeful than the opportunity for joint consultation which this Congress affords: here is a common ground upon which clergymen and laymen may meet, and upon which they may discuss in brotherly wise the best plans for carrying out those evangelical works of piety which both have at heart.

And in this view of the subject I may remark that advantage is to be found in the migratory character of the Congress. As the Scientific Association, to which I have already referred, finds an advantage in holding its meetings sometimes here and sometimes there,—as the stir given to thought is thus greater, and as different localities suggest a prominence for different subjects, Newcastle calling attention to coal-fields and mines, Bath to hot-springs and their causes, so it may be well to remember that different parts of English Christendom may be stirred successively by visits of our Congress, and that different localities exhibit different phases of Church feeling, different forms of religious want, different conditions of Christian activity, and different relations of the Church to other Christian bodies. And so, if we wish to measure the needs and the effectiveness of the Church of England, if we wish to know what she is doing, and what she has yet to do, and how she is to do it, our investigations can best be carried on by meeting for consultation sometimes in the North and sometimes in the South, sometimes in a University, sometimes in a large manufacturing town, sometimes in a seaport, sometimes in a district where Church feeling is strong, sometimes where it is weak, sometimes in towns where traditions are all favourable to the Church, and sometimes in those modern hives of industry, in which the influence of the Church is scarcely felt and which yet cannot properly be said to be *lost*, because (as has been well observed) they have never yet been gained.

Once more, I think we may justly regard our Congress in its bearing upon those who are distinctly hostile to the Church. It is painful to speak of *enemies:* loving the Church as we do, we would wish to believe that every one loved her: nor ought it to be forgotten that amongst those who nominally dissent from her, there are many who pray for her peace, and who regard her as the great bulwark of sound religion in our land: and I suppose that even they who would pull her down as a national establishment would still say that they sought her good, and that what we might call *destruction* they would rather describe as *liberation.* Nevertheless, it is a fact to which we cannot shut our eyes, that there is a party in England who earnestly desire to throw the Church down from her present position, to change her foundation as an establishment, to confiscate her revenues, and to put her on the level of a voluntary association. Now it is not inconsistent with Christian principle to show a determined front to those, who, having these views, *may* be and *must* be termed the Church's enemies: if we fight for the established Church of our country, it is no selfish war in which we are engaged: we fight for the continuance of a blessing, which by God's grace our fathers have bequeathed to us, and which we desire to bequeath to our children even in fuller measure than we have received it ourselves. And the most effectual mode of defending our heritage is to shew such unanimity of purpose, such a condition of preparation against assault, such heartiness of determination, and such a state of discipline, as shall overawe the enemy: the most effectual protection that England has found against invasion has been her Volunteer Army, which has rendered any attempt at invasion hopeless: and so a Congress, conducted with spirit and unanimity, working towards great practical ends, appealing boldly to the Christian intelligence of the country, may be a great instrument in God's hands for Church defence, by shewing that the heart of England is with the Church, and that hostility is fruitless.

But I must not weary *you,* Christian Brethren, with remarks, which, after all, will be chiefly applicable to those who question the utility of our Congress, rather than to you who shew by your presence that you are prepared to forward the work which lies before the Congress now assembled. I would venture however to add—indeed it would be very wrong not to add—that I know no reason why we should not in this our Christian Congress expect that blessing, which our divine Master promised in all its fulness and generality to two or three met together in His Name. It may have seemed to you,—and I have myself admitted,—that I have taken not the highest possible view of the position and functions of a Church Congress: I have argued from the analogy of secular associations, and have treated the machinery of the Congress with reference to its apparent fitness to bring about certain results in accordance with the ordinary rules of human consequence: but I have not done so with the intention of excluding a higher and more divine view of the aids and appliances which the Church has at her disposal. I know that Christ our Lord said, not only *Go and do,* but *Go in My Name:* I know that He has promised to be with us *always, even to the end of the world:* I know that the operation of the Holy Ghost is necessary to infuse unity and strength, and the spirit of love and of a sound mind, into any congregation of Christians, and therefore into our Congress. God forbid that I should encourage a low or secular view of the work before us: rather I would endeavour to press the highest pos-

sible view of our Congress and its work. I would say, let us pray earnestly for the outpouring of the Spirit upon us, let us think of Christ as Himself present amongst us, let us guard against any rashness of expression, any folly or intemperance of language, any irritability of temper, any party spirit, any uncharitable feeling, which may be unfit for the presence of Christ, and therefore damaging to His Church and His cause.

I pass on to say a few words concerning the subjects which may be profitably brought before a Church Congress, and concerning some of those which will be discussed here.

The subjects are indeed abundant. Questions strictly doctrinal are excluded by the first principles of the foundation of the Congress. Then there are certain questions, which, though in one sense practical, do nevertheless so inevitably run into the domain of doctrine, that it is difficult to classify them: I refer chiefly to questions of ritual observance. But in addition to questions which are purely or partially doctrinal, there is a large class which to members of the Church of England are and must be purely practical. For instance, we are all agreed that an increased supply of well-qualified and well-trained clergy is necessary for the due performance of the work of Christ in this land: we should probably be all agreed that this increase of clergy ought to include Bishops as well as Priests and Deacons: and it is clear that the increase of the number of clergy involves increased means of support, and so the wide question of the best method of increasing the revenues of the Church devoted to the support of the Clergy is a very useful and practical point for the consideration of our Congress. With regard to Priests and Deacons, the question is chiefly one of money, and ought not in this wealthy country to involve much difficulty; with regard to the sub-division of Dioceses and corresponding multiplication of the Episcopate, there are no doubt difficulties of another kind, but they are difficulties concerning which our Congress may very well hope to elicit the opinion and general feeling of earnest members of the Church, and so to hasten the time when the question of sub-division shall be seriously entertained by those who have power to solve it.

The education of the Clergy is as important as their sustenance: it becomes perhaps daily more important: and any one who has given attention to the subject will be aware of its difficulty, and will know that it is much more easy to complain of present deficiency than to say how the deficiency can be best supplied. The discussion of this question in a Church Congress can scarcely fail to be profitable.

Then from the living minister we may pass to the material fabric of the Parish Church. Very much has been done, as we all know, in the last quarter of a century towards making our Parish Churches decent and even beautiful; and the work is still going on as rapidly and as vigorously perhaps as can be desired. But the increased zeal respecting Churches and the increased love for Church worship has raised some important questions. The most important is one which is of no great interest to many of our old parishes, with populations nearly stationary, in which there is abundance of Church room for everybody, but of enormous interest to new parishes and populous districts, where the Parish Church is entirely insufficient, and where the pew system has virtually banished the poor. Are our Churches to be entirely free? Are pew-rents to be admitted in any, and if so in what form? Are we to trust for the support of free and open

Churches mainly to the Offertory? These and many cognate questions demand discussion: they are not party questions, and are altogether unconnected with minor differences amongst Churchmen as to doctrinal views: they may very well and profitably be discussed by a body of Churchmen whose only aim and end are to make the Church the instrument in God's hands of saving souls alive.

That portion of our Service also which is left very much to the discretion of the minister and people, I mean the musical portion, may properly come in for discussion. It is a part of our service which just now is exciting special attention, and there seems to be an almost unanimous effort to repair the strange and woeful neglect of Church music in days gone by: it is a subject which pre-eminently requires the application of good sense, enlightened taste, and technical knowledge, and I think we may look for useful results from the discussion which it calls forth in our Congress.

The Parish School supplies another crop of questions ripe for inquiry. The education of all ranks of society may fairly be regarded as a matter of interest to a meeting of Churchmen: even the highest class of education has lately been thrown down as a subject for public discussion: middle-class education also has been brought into new and very just prominence: while the education of the poor, ramifying as it does into minor details, complicated as it is by its connection with the operations of the Committee of Privy Council, and practically thrown as it is in nine cases out of ten upon the energy of the clergyman, affords numberless questions upon which fair public discussion can hardly fail to bring forth good fruit.

My time will not allow me to touch upon all the subjects which I find in the programme of this present Congress, much less to speak upon other subjects which at some future time may be rightly proposed for discussion.

The Foreign Missions of the Church of England, and the supply of Missionary Candidates, were sure to find a place: the same may be said of Home Missions and Lay Agency. The Synods of the Church, and the cognate subject of Ruridecanal Chapters, may very well claim a share of our attention. The mutual relations of the Church in England and the Church in Ireland are at this present time of more than ordinary interest, and demand examination. And certainly Associations for aiding Disabled Clergymen, and the Widows and Children of the Clergy, cannot fail to receive at our hands a kindly discussion. Nor can I refrain from expressing my satisfaction that the social hindrances which exist to the spread of Christianity are to be brought under our notice, because I am sure that some of our best efforts in educational and pastoral work are at present neutralised by social hindrances over which the clergyman has no direct control.

There is just one subject which I would venture to suggest as suitable for a Church Congress: possibly it may come indirectly within the scope of our present programme. I mean the actual condition and the possible improvement of our Cathedral foundations. Our Cathedrals have already been subjected to a hasty, and I think most persons will now admit a shortsighted, and imperfect reformation: the position in which they have thus been placed makes the careful consideration of their case all the more necessary: that which has been done already and done imperfectly may possibly render more difficult a well-considered revision of their purposes and uses, and may stand in the way of a wise and enlightened reform.

It seems to me, I confess, that there is no department of the Church's work, in which advantage might not be gained from temperate and earnest discussion in meetings of our Congress. I will add that I should be very glad to see the influence of the Congress brought to bear, not only upon the improvement of Church work, but upon the abatement of Church abuses. It is no grateful task to speak of Church abuses: but there is one, for which the Church is by no means responsible, and which yet is so hideous and so mischievous that I cannot refrain from directing attention to it. I refer to the present practice with regard to the sale of Church preferment. The thing itself probably cannot be got rid of, and under suitable conditions may be just and holy: we have recently seen an Act passed to enable certain livings in Crown patronage to be sold, and few persons have regarded the measure as otherwise than good and useful: but when Church preferment,—which after all means the cure of immortal souls,—is trafficked in according to the grossest and most vulgar principles of auctioneering, and by means of puffing advertisements,—when we find in the *Ecclesiastical Gazette* the merits of the various livings in the market set forth in accordance with the most worldly estimate of their value, and frequently with the addition of a mysterious hint concerning the probability of early possession, it is difficult not to feel angry and impossible not to feel ashamed. Here is a foul spot upon the Church's white robe: would to God it could be washed out!

But I must conclude. And I will do so by returning upon the words of my text, and saying, *Go and Do.* Go and discuss the practical needs of the Church in an earnest, practical, and brotherly way. Depend upon it, we have a strong cause, and God is with us. It is easy to draw deplorable pictures of the condition of the Church, of the condition of the people, of the condition of religion amongst us: and I do not say that these deplorable pictures must be altogether false; but I do say that other pictures may be drawn, quite as true, only taken from a different point and with different lights and shades, which may well rejoice our hearts and give us good hope for the future. Never I believe was there a time in our Church's history, when there was more steady work going on in our parishes, more purity and holiness of life amongst the clergy, more zeal and self-devotion amongst the laity, more earnest desire to make the Church of England what she pretends to be and may be, the spiritual mother of the nation. Of course our age has its peculiar trials, its peculiar difficulties, (it may be) its peculiar sins; we have new evils, new dangers, new problems to solve, in addition to those which have been bequeathed to us by ages gone by; and of course the world, the flesh, and the devil are as active as ever, and there is abundance of unbelief and cold-heartedness and want of Christian love: but still I feel most deeply that there is a bright side of the picture, and that we should be wanting in gratitude to that God who has cast our lot in the middle of this wonderful nineteenth century, we should be wanting in Christian discernment and in Christian courage, we should be wanting in faith and in hope and in charity, if we did not acknowledge with all our hearts that our days are, in a very true sense, *good* days, days full of hope, days in which we have every encouragement that God can give us to work His work manfully and well. Therefore let us *go and do*, and let us pray that the effect of our gathering together in this Congress may be to warm our hearts, to encourage sympathy and mutual love; to stir us up, both Clergy and Laity, to greater zeal and more persistent effort in doing the work of Christ.

TUESDAY, OCTOBER 11th. AFTERNOON MEETING, IN THE VICTORIA ROOMS.

THE LORD BISHOP OF GLOUCESTER AND BRISTOL'S OPENING ADDRESS.

The President, having read prayers, said he had now the welcome but most responsible duty of opening that great Meeting—their Bristol Church Congress. He expressed his earnest prayer that it might please the God of all wisdom to illumine their minds and temper their spirits, so that that great meeting might be to the honour and glory of Almighty God, and might further and hasten the coming of the kingdom of his dear Son Jesus Christ. On the present occasion he would not detain them by many words. He was rejoiced to say—and all who heard what he was going to say would agree with him—that all words of an inaugural character were now totally superfluous. The very noble, loftily-expressed, and most loyal Sermon that most of them had heard that morning rendered it totally unnecessary for him to say anything of an inaugurative character. That noble Sermon was the true inaugural address. He was sure the Meeting would all agree with him and desire with him that that Sermon should be at once put into print. He did not doubt it would be so in the records of that important Meeting, but many he knew, would be glad that it should appear in in all its integrity in an independent form of its own. He was rejoiced to find by their kind applause that they sympathised with him in the high appreciation of that Sermon. The Dean had thus conferred a great favour on them all; on him (the Bishop) because all inaugural remarks were anteceded, and them (the meeting) because no time would be taken up by these remarks, but they would be able at once to proceed to their subjects. Let him, then, pass from the honourable position of President of Congress into the subordinate—but no less useful position—of the Chairman of the present meeting. And let him now with all simplicity say to them a few words upon subjects of order. First of all as regarded their speakers. It would be his lot to assume a position new to him, and perhaps in some degree distasteful to him—that of a very stringent Chairman. It was necessary it should be so, and he should be most stringent on all occasions and to all speakers. He should sound a bell when a speaker or reader commenced. Three minutes before the time for the conclusion of the address it would sound twice, and at the end of the address it would sound three times. And then he should rise, and remain standing till the speaker or reader sat down. This, he thought, would perhaps facilitate the arrangements, and obviate any little discourtesies that might arise from one speaker or reader having more time allotted to him than others. A few words more were necessary to be said, but he wished to be permitted to be very bold—over bold, perhaps—and to address them all. He had spoken of the speakers—now let him speak to the hearers. He need not remind them—especially after what they had heard in the Cathedral that day—that that meeting was one of very great importance. Not only the success of that Bristol Congress, but the success of Church Congresses generally, was now actually in their hands. If

that meeting—and the meetings of the week—passed off, as he had not the slightest doubt they would pass off, in proper and Christian harmony they would have advanced, not only the interest of these congresses generally, but to a great degree Church work. Therefore it was of the highest degree of importance that they should all act together in a spirit of the most perfect harmony and concord. He felt it would be churlish in him to try to repress any remarks of approbation. A carefully prepared address would call forth perhaps some expression of sympathy, and he did not doubt it would be given, and it could not be repressed. But suppose a sentence should fall from lips unadvisedly that might produce some feelings of disapprobation, he trusted—he hoped—and he requested—that they would be so forbearing as not to express them. He did think no marks of disapprobation should be expressed in that room, or any other room, in which they might assemble. Let them rather by their gentle and rebukeful silence hint to the speaker that he was transcending the fair limits of Christian discussion. He thought if that rule were observed every thing would go on in the most perfect Christian harmony. After some further remarks on this subject the Right Rev. Prelate said he could not forget that he had been placed in the position of Chairman by the fact that he was the Bishop of the Diocese, and more particularly the Bishop of this city of Bristol. So in his office as Bishop, and in the name of the clergy—capitular and parochial—and in the name of the laity—he welcomed with all heartiness and all cordiality those who had come amongst them to aid them by their counsels. He was particularly desired by his good friend the Mayor, who was now attending a meeting of unusual importance for this city, to express how glad he would have been to be sitting by his (the Bishop's) side, and to join with him in that Bristol welcome. He would, however, come amongst them, and he would, perhaps, in an hour or two, testify by his presence that he sympathised with them, and that the men of Bristol cordially welcomed them all. The Right Rev. Prelate announced that the first paper was on a subject interesting to them all, particularly to the people of Bristol.

THE INCREASE OF THE EPISCOPATE.

Rev. Canon KENNAWAY, Rev. Prebendary MACKARNESS,
Rev. BRYMER BELCHER.

By Rev. CANON KENNAWAY.

In considering the subject of the Increase of the Episcopate: in other words, if it is to be increased; why it is to be increased; and how it is to be increased; we ought, perhaps, to shew how the law of expansion has ever been impressed upon it.

I.—Beginning from the Scriptural period, we find it at the close of the sacred Canon already extended to Crete and the seven Asiatic sees. Passing on to ancient history we find it rapidly extending. St. Augustine and St. Paul both divided their sees. No less than sixty Bishops assembled at the second Council of Carthage (A.D. 428), themselves the fruits of the principle of increase; decreed that "wherever the population increases and the people desire to have a Bishop they should be provided with one." In the earlier period of our own insular history, we find the same progress. From the arrival of St. Augustine, A.D. 597, to the time of Bede, A.D. 731, we find that the

Saxon sees multiplied to fifteen, besides the four more ancient British sees in Wales. From this time there seems to have been a good deal of change in the translation of *sees;* some ceasing, and others being founded in their place. The addition was only two to the time of the Reformation. Carlisle, A.D. 1133, and Ely, A.D. 1109, having been founded subsequently to the Conquest.

The existence of Suffragans from the 13th to the 16th century, according to Bramhall, obviated in all probability the necessity of the increase of the territorial Episcopate. The want, however, was felt by Cranmer, and hence the scheme for founding 20 new sees, and creating 26 Suffragans.

Here, however, the action of the law of increase seems to have stopped: it became suddenly chrystallized. Out of the twenty new Sees proposed, and which the King was empowered to create, only six,—Peterborough, Gloucester, Bristol, Oxford, Chester, and Westminster were founded; and Westminster, after nine years' Episcopal life, passed away. From that time down to within a few years since, in which Manchester and Ripon have been founded, although not without the sacrifice of the separate Bishopric of Bristol, there has been no addition whatever. We had twenty Bishops in the time of the Conquest, we have but twenty-eight now. The population was about a million and a quarter at the time of the Conquest; it was about four millions at the time of the Reformation; it is now twenty millions; but we have only one Bishop more than we had at the latter period, and only seven more than we had at the former.*

Here then we cannot but recognise a great departure from the ancient law of the Increase of the Episcopate. Is there any such change in the duties of the office as to justify such departure? I would desire to speak soberly, but I speak with confidence, because I believe I speak with the concurrence of the great body of Churchmen, when I assert that the reasons *against* such departure are not only great and evident, but positively overwhelming. I do not dwell at present upon our special need in our Episcopate of such exhortation and doctrine as the Apostle Paul counselled to Timothy, although the times as far as sound doctrine are concerned are surely sick and out of joint, and need sorely some master hands to deal with them. Neither do I dwell upon the inference that would be drawn from the words of Bishop Gibson, in calling the Cathedral the Parish Church, and entailing the corollary that the Bishop is the Parish Priest of the Diocese, and has all the intimate relations with it, which are involved in that title. I *rather* desire to place the matter before the Congress, as in the first place, one of an absolute necessity for help from the overmuch work which presses on our Bishops, and from the amount which must in consequence be done imperfectly or not done at all. On this point I gladly decline all expression of any opinion of my own, and recite the words of the Report on the four Metropolitan Dioceses.

II.—"Without pretending to enumerate all the duties which attach to the Episcopal Office, in watching over and promoting the spiritual interests of the diocese, and in enforcing ecclesiastical discipline, we may mention, amongst the principal of those duties, Ordination, Consecration of Churches and Burial Grounds, Confirmation, Visitation, and intercourse with the clergy by letters and personal interviews.

* See first Report of the Cathedral Commission. The mention of Sodor and Man or its omission, sometimes makes the calculation uncertain.

But besides these, there are various calls upon the time and attention of the Bishop, all of which cannot be specially set forth or defined, such as attendance at the House of Lords, and at Public Boards and Meetings connected with the Church, together with a general care and superintendence of many Religious Societies and Institutions. According to the circumstances of each See, these duties are more or less frequent and pressing, and they now demand for their proper fulfilment a much greater expenditure of time and labour than heretofore, since the presence and counsel of the Bishop are more frequently required in consequence of the increasing efforts now made in every direction for the advancement of Religion and Education, and for the general benefit of the people."

The very reading of such an enumeration, in which however no mention is made of Convocation or Synods, takes our breath away. We see this mighty *Congeriés* of duties lying all around, and the Bishop, like the Persian Monarch, urging with difficulty his encumbered way, "*tardâ per densa cadavera prorâ*."*

We have therefore not only the ancient recognised law of the expansion of the Episcopate, which we have briefly hinted at, but we have in addition the weighty estimate formed by able and thoughtful men, of the duties of a Bishop in England at the present time, shewing by their overwhelming number and importance, that if under ordinary circumstances increase is desirable, it is with us pressing and exceptional. For it is to be observed that in the present state of the Church in England, the duties of a Bishop are not merely administrative, they are of a creative and originative character. New Churches are being perpetually built, New Districts marked out, New Parishes formed, the law to be ascertained, and its intricacies to be threaded as well as its delays to be endured. I observed a few days ago that under the act for the "Union of City Benefices" *one* case had been nearly—not quite but nearly—accomplished. It had begun in 1860! I will beg the Congress to consider what an amount of Episcopal labour and time; what Meetings, what Conferences, what, perhaps, personal visits must necessarily lie beneath that one announcement of that one completion of an Episcopal Act. Let me add in regard to the same enormous See, that the duties of the Bishop have been increased in this one year by the provision of stipends for eighty additional Curates by the Administrators of "The Bishop of London's Fund."

Add, moreover, to the multitude of duties now falling to the Bishop, the vast increase of the population, so that several Dioceses are above a million, and London between two and three millions, and I know not how any one can deny the necessity of an increase of the Episcopate. And a particular feature in the age suggests another ground for increase. There is little room now for the exertion of naked authority; there is much for the exercise of influence. It is by weight of character more than by weight of authority that men rule and guide. But that influence and this weight of character are most effectual when they are personally felt. It is the great *resident* landed proprietor that is respected and beloved: it is the Bishop that is not only in his Palace, but in every part of his Diocese, taking the

* If it be objected that the present wonderfully increased facilities of intercourse may be pleaded as a sufficient remedy for the mighty addition of labour through the vast populations of so many Dioceses, the answer at once suggests itself, that the same matters which give facilities for the performance of Episcopal labours, afford in no less degree the facilities for bringing it to be performed. The penny post alone has immensly added to the labours of correspondence.

lead in all objects of piety and benevolence, that is beloved and revered.

And I think I may go even further, and say that, perhaps, the true theory of a Bishop's influence may find its realization in the fact, that he should not only countenance reforms, but originate them—that he should himself find out the moral blots in his Diocese, whether in the dark alleys of mighty towns, or in those quiet hamlets which have all beauties of sight and sound, except those of the crowning spire and the sweet Church bell—and that *having discovered them, he should call the faithful laity around him to help him to remove them.* Have you ever seen a Bishop? was the question put at a great meeting at Birmingham, and it was answered by derisive cheers! Let us try to prevent its being ever asked again.

But if all this be true in respect to the adult laity, it must be admitted to have no inconsiderable basis of truth when applied to the Clergy. The exercise of paternal care and intercourse draws out filial regard. But greatly as I thank God such care is exerted by our Bishops, still the great size of their Dioceses makes it impossible that it should be what they desire.

Were it so, who can set bounds to its beneficial and blessed results? How many an invaluable clergyman, who has lain long neglected, might the Bishop discover and bring out into some high sphere of light and labour at home or in the colonies? How great on the other hand would be the zeal with which the clergy would be animated! How encouraging to the Bishop their ready co-operation, instead of that cold and distant independence which the present state of things has such a tendency to produce! The Bishop of Lincoln bears strong testimony to the sad truth of these statements.

"This Diocese, he writes, "containing 822 parishes and 3,448 square miles, is a District which it is impossible to superintend with due attention to the circumstances, wants, and condition of each parish and its pastor; and a Bishop who should wish to preach in every church in this diocese, and should devote one Sunday to each parish, would require more than 15 years to make the circuit. The result of this disproportionate size of the Diocese to the powers of one man is, that there cannot be confidential and intimate communication between the Bishop and his Clergy, that *many of the most deserving clergy are unappreciated and unknown.*" (What a loss to the church!) "that confirmations are less frequent than they ought to be, and that the Bishop instead of being looked at by the Laity as their Chief Pastor, is known only as a State Officer rarely seen by any, by many, never, who has to perform certain functions at distant intervals."

Very similar is the language of the Bishop of Norwich in a private document. I believe it would be the language of nearly all. We know how often and earnestly the Bishop of Exeter has protested. The extremity of the Diocese of Exeter is 145 miles from the Bishop's *sedes.*

The difficulty is just as great when the Clergy, as is frequently the case, find writing an inadequate mode of communication, and wish personally to consult their Bishop. The living of Kerry, in Montgomeryshire, which till lately was its extreme northern parish, has now been transferred to St. Asaph. Had I wished to see my Bishop when I was vicar of that parish, I must have crossed the whole of the county of Radnor on horseback to Brecon, and then have been nearly fifty miles from Abergoili, the residence of the Bishop of St. David's; or had I taken a more direct course I must have ridden eighty miles.

What must a Clergyman in Jersey do who wishes to see his Diocesan? If he reaches Farnham Castle or St. James's Square at last, will it not be in great prostration.

"*Fessus maris et viarum Militiæque,*"

weary of his journey by sea and by land, and perhaps of his hard though high profession too? To return to the Report, the Diocese of St. David's still reaches to Kerry, though it does not include it. I should think "the southern extremities of the Diocese of Bangor and St. Asaph must be very inconveniently situated with respect to the residence of their respective Bishops."* The Bishop of Llandaff has long advocated a central Welch Diocese.

We thus see the evils consequent upon the excessive size of Dioceses as they affect the great body of the Clergy.

But while we think of (1) the adult Laity, and (2) the Clergy, there is another body who must deeply suffer, though they do it unconsciously. I mean the youthful part of the community! *They cannot be confirmed when they are ready*, but Confirmation is of vital importance. It is the complement of Baptism and the key of the Holy Eucharist, and the very best opportunity for that close personal intercourse with the young which may shed such happy influence upon their whole after life. It is on this and every account most desirable that it should be administered under the most favourable, the most fostering time, and circumstances. The youthfulness and in-experience of the Catechumens would suggest the extremest caution, everything novel and distracting should be avoided; the quiet of their own parish church and the companionship of those who have been prepared with them, should as nearly as possible, be sought. Distance and travel should as much as possible be removed. I do not lay down an absolute rule, but only hint that the nearer this line can be attained, the more hope there will be that surrounding circumstances may not brush away the bloom, which by the laying on of the Bishop's hands with prayer, the Church is doing all in her power to fix.

I will follow Canon Wordsworth in taking the annual Confirmations in the two Dioceses with which he is officially connected, that of London and of Oxford. The mention of them is at once the bringing to mind of two indefatigable Bishops. They were in 1860, 6,249 in Oxford, and about 12,000 in London. The whole number, if all who were of Confirmation age, received the rite, would be about 25,000 in Oxford, about 120,000 in London. Can it be doubted that a greater number of Episcopal administrators would have brought out a much greater number of Catechumens, and that while the numbers would be largely increased by the multiplication of times and places of Confirmation, greater quiet and less travel would have been insured, as well as the presence of more parents and more sponsors? How blessed would it be, especially in this age of early youthful movement, if we could skim, if I may so speak, the cream of each generation as it rises, and so save it as far as may be, from the souring influence of the world's bad electricity?

THE MODE OF INCREASE.

III.—But how next are we to increase the Episcopate?

(1.)—I would say, *use the power you have of creating Suffragans.* By (26 Hen. VII.)† a Bishop may present two persons to the Crown,

* First Report Cathedral Commission of 1854, page xvii.

† This was repealed by Mary and re-enacted by Elizabeth.

who shall *(i.e. must)* make a selection of one, which one may at once be consecrated. The original Bishop may then employ him for Episcopal functions in his Diocese as he pleases. Surely we may say, *Quod petis hic est.*

Mark the benefit. The Bishop may select the man he likes, a man too already beneficed, so that a moderate stipend will suffice. The Suffragan will not have local *jurisdiction*, so that he will not clash with his superior. The Licence may be recalled. At the Bishop's death it will cease, or the Suffragan may receive a further charge. Objections may be made to any plan, but there are as few as possible to this. It is accordant moreover with *antiquity*. Bramhall says that Suffragans existed with us from the 13th to 16th century, holding Titular Sees *in partibus infidelium*. Hen. VIII. made them a kind of Chorepiscopi, by assigning Titular Sees in England.* Eight or nine were appointed at the Reformation, and it is thought that they ceased when the six new Sees were created.

I would add that I see no reasons whatever why Archdeacons, who now perform many duties similar to those of Bishops, should not in certain cases receive Episcopal orders, and so be qualified for the performance of those duties *(e.g.)* Confirmation, which ought to be so much more frequently administered, and discharge many other matters of routine which now press so heavily on the mere physical strength of the Bishop, and united with deeper trials have brought down many a mitred head to a premature if not an early grave.

If it be thought that the *prestige* of the Episcopate will suffer, surely such a consideration is not of equal weight with that of the extending its blessings to the whole land, but my belief is that it would be elevated instead of depressed.†

(2.)—But I do not advocate this as the only remedy. The theory so ably propounded by Mr. Beresford Hope, at Oxford, is based, no doubt, on a solid truth. The civil and ecclesiastical authorities should, as nearly as possible, balance each other. The perfection of this view would be, that wherever there was a Lord Lieutenant there should be a Bishop,—that Dioceses should be conterminous with counties.

"In ancient times (writes Hooker) there was a great care had to provide every Christian city a Bishop as near as might be." (Eccl. Pol. vii. 8, 1.)

"Every large town," says Dr. Arnold, "should necessarily be the seat of a Bishop." "The addition of such an element into the society of a commercial or manufacturing place would be a great advantage."—Arnold, Principle of Church Reform, 1833, p. 48.

It was this great town or city view which led Cranmer to advise the creation of twenty new Sees.

When did the echo of the present more truly respond to the voice of the past?

I put by these views as unattainable, and perhaps in our state of society not quite so desirable as might at first appear.

Still I would divide the *larger* Bishopricks. The parish will furnish an analogy for the Diocese. Moderately sized Parishes are best worked by the Incumbent presiding over Assistant Curates, and those which are more vast by division into Districts. So would I have Suffragans

* Bramhall, iii. p. 78.

† It may, perhaps, be well to suggest that if the Diocesan Bishop were still to continue a triennial course of Confirmation, such a periodical intercourse with the youthful members of the Diocese and with the Clergy, on their pastoral work, would meet any difficulties or objections which may be made to the proposition in the text.

for the smaller Dioceses, but division with new independent Sees for the larger. Manchester and Ripon have already experienced the benefit of this view, and I am told that Liverpool would subscribe largely for it for herself. Cornwall and Newcastle and Coventry have made their voices heard.

(3).—There is a third method, that of Coadjutors *cum jure successionis*. This does not seem to commend itself to the English mind, although it has been acted on in the Colonies; the Queen having power by statute to appoint. The difficulty perhaps arises mainly from political considerations connected with patronage. Resignation is more simple, and seems more approved, though even that too has its political difficulties, as was seen in the cases of Bishops Blomfield and Maltby. Perhaps a Resignation of the See, with a retention of some part of the income, ought in all cases to be allowed, and that not only (for I would speak a word for my own order) to Bishops, but to Incumbents of parishes.

Resting then our remedy upon the appointment of Suffragans, the division of Dioceses and Superannuation, how in each case are we to provide Income?

THE INCOME.

IV.—Before proceeding to that matter I would briefly touch upon the peculiarities of the See of London. I think, and I should scarcely venture to express my own opinion, did I not share it with many far wiser than myself, that London ought not to be divided. What St. Augustine wrote of the grounds of the primacy of the See of Rome applies no less to London—it is "*propter dignitatem principatus.*" The Bishop of London is not only the Spiritual Head of the greatest city of the world, but he is the embodiment of great ancient historic antecedents. Shape, if necessary, the outlying portions of the diocese, but do not touch London itself.

But if London has one head, let it have many hands. Let it be a perfect *Briareus*. Let there be many Suffragans, beginning perhaps with the Archdeacons! Rome has but one Bishop, but it has many Dioceses encircling it in near neighbourhood, such as Gabii, Tusculum, &c. (See Bingham, ix. v. 1). The Bishop of London ought not to be obliged, neither indeed ought any Bishop, to lock up his Study as soon as he takes possession of his See!! *For payment*, some perhaps of the rich city livings with small cures of souls might serve. We must not forget the Finsbury Prebend. Let the Episcopate at least divide with the Parochial Clergy this great endowment. We can never do good to the *whole* by an unequal care of the *parts*. The head must be nourished as well as the hands, and the feet, especially if it be, as we believe, the head constituted by Christ.

A *difficulty* may be made about Southwark. If Winchester be divided, surely Southwark ought to make one principal part of the Diocese, and Westminster might be its Cathedral. It used to be held almost as a *rule* with Rochester. There will be ample funds, and to spare.

But if this arrangement be not approved, there will be much work for Suffragans. The funds which will be set free at the next vacancy of Winchester will be very large, and may serve both plans. The relation of London to the across-river See, whether Winchester or Southwark, would be much the same as now.

To return (1). In providing funds for the five or six new Dioceses

to be founded, I would first put them on the rota of Parliamentary seats, limiting their income to £3000 per annum as long as they were *not* in Parliament. This would have two further benefits, *the first*, that of giving them the immense advantage of becoming early acquainted with their Dioceses; and, *the second*, that of removing from the Minister of the Crown the temptation to make political appointments.

(2.) I would do what the Cathedral Commissioners recommended in their second Report in regard to Exeter alone, *i.e.*, I would set aside a certain sum, perhaps annually, from the *Common Fund*. I would do this as a matter of mere justice. For we must not forget that the little ones of the flock have just as much claim for confirmation by a Bishop, as they have for baptism and instruction by a parish Priest.* And they cannot have it as they ought, unless there be more Bishops.

(3.) I would follow the counsel of the Cathedral Commissioners in their third and most matured Report, and unite some new Bishopricks with ancient Deaneries. In regard to places of honourable retirement, there are very few Deans, I imagine, who would not rejoice in the honourable exercise of Episcopal powers in the neighbourhood of their Deaneries. I need not say that, in the event of the separation of Gloucester and Bristol, I should gladly feel that, as the mantle of Episcopacy would cover the south-west with ampler fold, there would be far more left for us who shiver in the north.

The Bishop, moreover, if Dean, would be really connected with his Cathedral, with which, except for the area on which his throne is erected, he has now scarcely anything to do. The fact that Deans in some of the old foundations had archidiaconal authority over the city churches,† strongly suggests the amalgamation proposed. It is a suggestive fact, too, that there were no Deaneries in England until the Conquest.

To these three sources of income, namely (1) a portion of the Common Fund (2) the large sum that will eventually arise from Winchester (3) the amalgamation of some three or four Deaneries, might safely be added portions or the whole of some rich Crown livings, with small cure of souls, as in the case of Dr. Walker's proposed scheme for Cornwall‡ and the rest we may well leave to the love and generosity of the faithful Laity. By diminishing the incomes to be raised and by the comparative inexpensiveness of Suffragans we seem to make our task light and practicable.

IV.—But how is it to be set about? Are we to follow the advice of our excellent friend, Mr. Beresford Hope, and to raise strong bitter local agitations? I do not think that would either be the best or the successful way.

The times I fear have gone by, even in Cornwall, for expecting the army of "*twenty thousand Cornishmen to know the reason why*," they have not a new Bishop Trelawney of their own. We must present, by our leaders, the Bishops now on the Bench, a strong, earnest, solemn appeal to the Crown. We have great arguments:—

* These observations were made on the ground that the due administration of the rite of confirmation, is one of the most influential means of recovering the masses to the Church. To break down the Donatist Heresy, Bishops were placed in towns where there was not one orthodox Christian left.

† See first Report of Ecclesiastical Commissioners.

‡ A hint may probably be modestly given, that as the Benefiсed Clergy *themselves* pay the stipends of their Curates, so should the Bishops who appoint their Suffragan, pay some part of their prescribed salaries.

(1.)—We have the overgrowth of Dioceses on all hands acknowledged.

(2.)—We have the recommendation of Her Majesty's Commissioners in 1855, that a Permissive Bill should be passed for empowering their division.

(3.)—We have the great Lay Memorial signed by some of the chief nobility and gentry, and six thousand clergy, representing the necessity of several divisions.

(4.)—We have the declared opinion of its necessity by Convocation.

(5.) We have her most gracious Majesty's honourable engagement to appoint those new Bishops, after Bangor and St. Asaph were saved, and Ripon was founded.

(6.) We have the Act of 1861 citing the recommendation of the Ecclesiastical Commissioners in their third and final Report, 1851, and actually empowering her Majesty, on certain conditions being complied with, to found any new See to-day or to-morrow.

8.—I need not refer to Lord Lyttleton's Bill grounded on that act, and so miserably treated by the Select Committee. The requirement, besides every particular of organization, of an endowment by voluntary contributions out and out of at least £4000 a-year, was of necessity, a death blow. It was an "ἄδωρον δῶρον, a gift which giveth nothing.

A reasonable condition gives a man hopes, an unreasonable one is the mother of despair.

But to conclude. With these six weighty facts and arguments urging us forward is it possible for us to stand still? This whole Congress would with one accord answer No! If our Bishops will solemnly lay them before the Crown is it possible that we should not succeed?

We look to the State for the payment of a great debt. Our Union is for the good of both. It is not merely that the Crown in governing may have the solemn sanction of religion, but that it may use its conjugal position for helping the Church in retaining if they exist, or in the recovery if they have been lost, of those powers and privileges which are necessary to her in performing her duty as the Spouse of Christ.

Surely this thought clinches every argument which I have ventured to adduce. Surely when we think of the justice of our demands, and among other weighty and affecting considerations of the little ones in many a crowded alley and many a lonely hamlet in whose behalf we plead, we cannot doubt of receiving a favourable answer.

I gladly leave my argument with many apologies for its boldness in the hands of this Congress. I commend it to the favour of Almighty God.

INCREASE OF THE EPISCOPATE.

By the Rev. Prebendary MACKARNESS.

The few minutes, to which the rules of this Congress wisely limit its speakers, will, perhaps, be best occupied by me, if I consider our subject from that point of view with which nearly twenty years' charge of considerable parishes has made me familiar. To those even who are unacquainted with the details of parochial work I need not stay to explain that the duty of preparing candidates for Confirmation is one of its most important tasks. Then only it is, that *every* member of the Church is brought into direct personal relation with his pastor; this the only opportunity given to him, in every case alike, of dealing

with the individual conscience, and of ministering to the spiritual necessities of the life of each separate soul. Past years are reviewed, future prospects contemplated, the ignorant are instructed, the educated guided to more systematic study of the truths of their religion; counsel, warning, comfort tendered, as each case may require them. It should be,—and is,—a time of much edification, of many conversions; a time that has no small influence, according as it is well or ill spent, on the whole complexion of the succeeding life. It is therefore a labour, upon which the parish priest, if he be diligent, bestows many anxious months of his pastoral care. If the work prospers, all his care, however laborious, is rewarded an hundredfold.

But the labour is that of *preparation*,—and for what? for a solemn act and a sacred rite. The act is to be a deliberate profession of allegiance to Christ and of loyal adherence to His Church: the rite is a public reception into full communion, and an assurance of divine strength and blessing to all such as then devoutly seek it. The Church of England holds, as the Church has held from the beginning, that it is administered by Apostolic hands alone. If the preparation be important, how much must depend upon the way in which the rite itself is performed! How terrible a contradiction, if the influences and associations belonging to the rite should go far to neutralize all that the preparation has done!

I come then, to the facts, as in many parts of the country they still exist, and as I have known them to exist myself. A Confirmation is to be held in a market town, in which the candidates of twenty parishes are bidden to assemble. Along the rough country roads the waggons and carts are finding their way slowly over the hills which separate their distant hamlets from the place of meeting. Young men and women, in the enjoyment of a holiday, are spending the hour, or hours, of the journey in natural, sometimes in boisterous mirth. They find the town astir with the arrival of numerous parties of youths as light-hearted as themselves: there are greetings and jests, innocent perhaps, but not exactly the fitting prelude to a holy rite. Hundreds at last are gathered into the Church, too closely packed to be able to kneel for private prayer,—too distant, many of them, from the Bishop to hear a word of his fatherly counsels. Lost in wonderment at the strangeness of the scene, they follow but imperfectly the service, and, for the most part, neglect to make that audible answer to the Bishop's question which the Rubric requires. Marshalled at last to their places in the chancel, they are urged by the chaplain or the verger to kneel as close together as they can, that as many as possible may remain while the solemn blessing, which the Church has so framed as to be peculiar to each candidate, is pronounced in altered form over a kneeling throng. The service is over: the same bustle in the streets succeeds: some needful refreshment is taken; and the same merry journey homeward is accomplished at the close of the day. If it may be, the Parish Priest collects his candidates in the Church at evening for prayer and exhortation, too thankful if all have been carried through the day without serious evil. That the influence of a service so conducted should have answered to his preparatory labour and care, he dares not hope.

Change the scene to more populous districts, and evils of a different kind are found to occur. I have known nine hundred candidates confirmed at once in the Diocese of London. Young girls, delicately nurtured, were hardly borne into the Church by attendant policemen

while the surging multitude forbade the parent or the sponsor to approach. The pickpocket plied his trade succesfully around the sacred doors, and friends who had travelled many a mile to join their prayers with those of the Church on an occasion of the deepest interest to them, were rudely hustled, if not trampled down, by the crowd. Even in a provincial city, I have stood at the door of a venerable cathedral, and heard the indignant relations charge upon the Church and its rulers the scandal of excluding them from the sacred building when their children and god-children were to be confirmed. I could but explain to them the hard necessity, and tell them that it must be so until the number of Bishops, scarce adequate three centuries ago, could be increased.

Nor is this all. The practice of triennial Confirmations—they were septennial within living memory—deprives altogether of that ordinance a considerable number of candidates who would have received it, if it were every year within their reach. And not unfrequently it obliges the Clergy to present those, of whose knowledge and sincerity they are imperfectly assured, because they know that three years hence these youths will have left their homes for distant—perhaps for foreign,—scenes. A year's postponement would often have the best effect on a doubtful candidate's character: at present a year's postponement cannot be obtained. It may be added that the work of preparation, if it were annual, would be a regular part of parochial duty, instead of falling, as it now falls, with onerous irregularity and aggravated amount on one year out of three.

In contrast to the existing state of things, what seems to be required is,—that Confirmations be held annually within walking distance of all young persons of good health; that the numbers present at one Service be never too great to allow all to kneel, all to hear the Bishop's voice, and all to receive his blessing singly. Further, it would be very desirable that the Bishop's visit should not be too hurried to enable him to inform himself of the general system of preparation adopted in each parish, and, to some extent, of the moral and spiritual condition of the youth of his Diocese.

Very far indeed am I from wishing to deny that a marvellous change in the direction of what has now been sketched is being effected in certain dioceses. It would be invidious, and perhaps unbecoming on my part, if I were to select examples, where I cannot pretend to make a complete statement. Suffice it to say, that in one Diocese the average number present at each Confirmation seems now not to exceed 80, and that in that Diocese no less than seventy or eighty Confirmations are held by its laborious prelate in the course of the year. But there are others where the average number is more than double what I have named, and where the Candidates reach occasionally to the number of six, seven, or even nine hundreds at a single Service. In order to hold a Confirmation annually in one out of every three Parishes or Parochial Districts in the Diocese of Exeter, it would be needful for the Bishop to conduct 267 separate Services, and in the Diocese of Norwich no less than 350,—a duty, to which the most active and energetic Bishop would hardly be equal, even if this were his sole occupation. It is not, I think, too much to assume that 100 Confirmations, added to all other Episcopal duties, would fully task the strength of a man in the prime of life and in vigorous health.

Is there then no remedy? A subdivision of existing Dioceses would of course provide a remedy, complete and permanent. That some increase of Sees in England is needed—in particular, that a new Cornish

Diocese is *urgently* needed—no one, I believe, except Her Majesty's Home Secretary, has denied. But the subdivision, which would be necessary to make Confirmation a spiritual blessing, such as it might be, to the thousands of our English Church, requires an addition of at least twenty Bishopricks to what we have; and so large an addition—in our time at least,—it is idle to expect. While, therefore, we do not cease to urge the creation of New Sees within the present limits of Exeter, and of some other enormous Dioceses, it seems right to ask why we may not at least secure the due performance of the solemn rite of Confirmation in a more easily attainable way. The Parish Priest has his Assistant-Curate; why may not the Bishops have the like support and aid? Difficulty of a constitutional or legal kind there is none; indeed, until the seventeenth century this realm, it is said, had never been without Bishops-Suffragan of some kind since Christianity was first planted among us. Since the Reformation their appointment, titles and duties are regulated by Act of Parliament—an Act which might be put in force, if our rulers were so minded, to-morrow. Nor can it be said that even in practice it would introduce a novelty among us; for in the Diocese of Jamaica such a Suffragan now exists; and in the Diocese of Exeter, for some years past, Scottish and Colonial Bishops have performed exactly the work which these Bishops-Suffragan if they were appointed, would be commissioned to do. Neither again can it be alleged that the idea has been unknown during the long period which has passed since the last Bishop-Suffragan was consecrated in Queen Elizabeth's reign; for the declaration by which Charles the Second endeavoured to satisfy the subjects who had recalled him from exile expressly states—"Because the Dioceses, especially some of them, are thought to be of too large extent, we will appoint such number of Suffragan Bishops in every Diocese as shall be sufficient for the due performance of this work." It was not the only promise which that careless Prince forgot, if he ever intended, to keep, nor the only one of which the breach has done serious and lasting harm. Even in the dead XVIIIth century Bishop Gibson deplored the consequences of this neglect, as we deplore it still. The Act, however, is yet on the Statute Book, and needs neither Royal declaration nor Parliamentary sanction to put it in force. If motives, like those which sometimes prevent a Clergyman from appointing a Curate in his Parish, stand in the way, we can but point to the continual increase in the number of Assistant-Curates, as an argument which justifies us in believing that the necessity of the case must ere long thrust such obstacles aside.

Meanwhile it may be admitted that there are some objections to the Act, especially to that clause of it, which allows a Bishop-Suffragan to hold two benefices with cure of Souls. It has been supposed but apparently without reason that the Pluralities Act of the 1st & 2nd Vict. has in fact repealed this part of the old Statute. But such a provision ought not to be needed for the maintenance of a Suffragan's dignity. He might have a Deancry, or a Canon's Stall, in the Cathedral of the Diocese, where he is to serve; his expenses, at least, would be provided by the Diocesan for whose assistance his Episcopal orders had been conferred. If it were needful, the Ecclesiastical Commissioners might be empowered to add the income of a second Canonry to the Stall occupied by the Bishop-Suffragan; the money would be well spent, and the amount, after all, would be less than that which they find it possible to assign to their own officers and agents without remark. Looking at

the matter from the Capitular point of view, every one must see that a dignitary, occupied in assisting the Diocesan, and in diffusing life and energy from the ecclesiastical centre of the Diocese, would be employed more agreeably to the original purposes of Cathedral foundations than in residing nine months of the year on a distant Benefice of his own. Indeed it is not inconceivable that the residence of an earnest and diligent Bishop-Suffragan in the Cathedral City might not only serve the great purposes of Episcopal ministration, but also impart some popularity and warmth to the Capitular body among whom he dwelt.

Time will allow me only to add one word on an objection briefly noticed in a learned and judicious charge on the subject, by the Archdeacon of London. The Bishops'-Suffragan of Henry VIII. are Titulars, not only without Dioceses, but deriving their titles from places situated within the Diocesan jurisdiction of another Bishop. This irregularity has been avoided in other days by the consecration of Bishops *in partibus*, elevated to their imaginary Sees by the Pope, in right of the supposed universal jurisdiction of the See of Rome. It would seem, however, though the subject is not free from doubt, that in early times Titular Bishops, like our own, did exist. At all events, the irregularity is one of form, not of substance. For the Act of Henry VIII. very carefully provides for the unity of the Episcopate, and expressly guards Diocesan jurisdiction from invasion; Bishops'-Suffragan can in no case officiate without commission; nor, if they were minded to disturb the peace of the Church by rivalry, have they a shadow of authority to act. It may be added that there is no reason why our Convocations, with license from the Crown, might not pass such Canons, in harmony with the Statutes as would still further define the Bishop-Suffragan's powers and duties in the Church.

On these points I may not enlarge. Details must be discussed elsewhere. I plead for a policy—a policy of action, not of talk; I ask for the removal of a great evil by the exercise of legal and constitutional powers: I demand that the Episcopal dignity and function should no longer be the only stationary element of ecclesiastical life. Churches are built and restored amongst us, as they never were since the Gospel was first preached; Schools are multiplied; Clergy are increased in number; new Christian agencies and societies are every year created; that office only, by which the rest should be guided, harmonized and ruled, still keeps the narrow boundaries of a forgotten age.

INCREASE OF THE EPISCOPATE.

By the Rev. BRYMER BELCHER.

Though I have undertaken, at the request of the Committee, to deliver an Address on the Increase of the Episcopate, yet I shall venture, in what I am about to say, to consider the subject from a somewhat different point of view to that which, I believe, generally suggests itself when we hear that expression made use of. For it is, I think, apt to convey an idea of a desire to increase the dignity, or the wealth, or the importance of the Church; to give it greater political influence, and in some way to add to its power; and consequently it has a tendency to create somewhat of suspicion, and to

provoke somewhat of opposition, in the minds even of many Churchmen. I propose therefore to make use of another expression, both as being far less likely to give occasion to any such suspicions or opposition, and also because it carries with it the weight of Parliamentary precedent, which in reality is a matter of no little importance.

The expression that I would venture to use in preference to the Increase of the Episcopate is "The Division of Overgrown Dioceses," and for these reasons. Because in the first place such division is so reasonable that it is difficult for any one to object to it. If, it may be asked, is it desirable to divide an overgrown Parish, why should it not be desirable to divide an overgrown Diocese? Is it not just as possible to conceive the possibility of a Diocese becoming in the course of ages too large to be properly cared for by one Bishop, as of a parish outgrowing the powers of one parson; and if the one needs division why not the other. But secondly, when we speak of division of overgrown Dioceses, so far are we from seeming to seek to magnify and increase the dignity and power of the chief rulers of the Church, that it might almost be thought that we are proposing to lessen it, and hence therefore there is a far less likelihood of our provoking opposition.

And lastly while Parliament has shown no great readiness to listen to any proposal for an Increase of the Episcopate, it has acknowledged the possibility of a Diocese becoming overgrown and needing division by consenting to the division of the Diocese of York and Chester, and the erection of two new Sees, one at Ripon and the other at Manchester. So great indeed was the unwillingness of Parliament to consent to any increase in the number of Bishops, that had it not been for the exertion of a noble Lord, whose name will ever be held dear by Churchmen (I mean the late Earl Powis), the Bishoprics of St. Asaph and Bangor would have been united, to allow of the establishment of the Bishopric of Manchester, as unhappily (I think I may venture to say as much in this city) the Bishoprics of Gloucester and Bristol were united, to allow of the establishing of the Bishopric of Ripon.

In considering then the question of the division of overgrown Dioceses, I shall venture to take it for granted that it would be sincerely a waste of time, to insist in the present assembly and after what has fallen, either upon the necessity of the order of Bishops, or upon the possibility of a Diocese becoming too large, or perhaps to speak more correctly, the population of a Diocese increasing so largely, as to outgrow the powers of a single Bishop; and this, notwithstanding the many advantages which may be afforded him by the increased facilities of travelling and correspondence, to which the Home Secretary referred in his letter to the Archbishop of Canterbury, as a sufficient reason in the opinion of Government, for rendering any increase in the Episcopate uncalled for in the middle of the nineteenth century.

And here let me guard myself against the supposition that I advocate any great immediate increase of the Episcopate. I am very far from desiring to bring about any great revolution; I fear, indeed, that I may not be impetuous enough to satisfy the wishes of many of those whom I may venture to call my friends. What I am content to aim at is simply this, that, upon the application of the Clergy and Laity of any Diocese, and upon a *sufficient* endowment being provided by voluntary contributions, and it may be upon certain other conditions, and with the consent of the Bishop of the Diocese, the Queen in Council should have power to divide the Diocese, just as at present she is able to

divide an overgrown parish. I desire, therefore, in all cases to leave it to the right feeling of the Clergy and Laity of the Diocese; but when they themselves are anxious for it and are willing to give proof of their earnestness by contributing towards the endowment of the new See, it seems to me only fair that their request should be complied with, which at present it could not be without a special Act of Parliament.

With every desire to look up with the greatest feeling of respect to those who have been called to discharge the weighty office of Bishops, we do not pretend that they are gifted with superhuman powers, or that it is possible for them to be, what we all, both Clergy and Laity, desire they should be, Fathers in God, over two or even one million of souls, as efficiently as over four or five hundred thousand. Thus much then I shall take for granted, that the order of Bishops is necessary to the well being, not to say to the existence of the Church, and that a Diocese may in the course of ages become overgrown, and shall now proceed to consider the chief difficulties or objections which meet us in endeavouring to accomplish our purpose, and some of which I am quite willing to acknowledge may fairly be thought to carry some weight with them.

One question then which immediately suggests itself is,—Are the New Bishops to succeed by rotation to a seat in the House of Lords or not? For my own part I must confess I do not think it a matter of very great importance which plan may be adopted. There may possibly be objections to either plan, but I do not believe that any real danger need be apprehended, either if there should happen to be some time hence seven Bishops who might have to wait four or five years before succeeding to a seat in the House of Lords; or if, on the other hand, the New Bishops should follow the precedent of Sodor and Man, and not succeed at all to a seat in the House. I do not believe that the people of England form their opinion of the usefulness of a Bishop from the fact of his sitting in the House of Lords, or that they would be likely to look down with contempt on those Bishops who might not have seats, as if they were an inferior order. For if there is one Bishop who lives in the esteem of Churchmen of *all parties*, it surely is the excellent Thomas Wilson, sometime Bishop of Sodor and Man, who never could be induced to sit (though it appears that there was a seat for the Bishop of Man, detached from the other Bishops and within the Bar), and out of respect to whose memory it was, I believe, greatly owing that the Diocese of Sodor and Man was not united to the See of Carlisle, as was recommended by the Commissioners appointed in 1835. Whichever way then this question may be decided when it comes before Parliament, the danger which is apprehended will, I feel confident, prove as nothing compared with the benefit which will arise to the Church from the erection of the additional Bishoprics.

Another question which presents itself, and about which many persons feel very strongly, is the manner of election. Now I am far from thinking that the present mode of appointment is the very best that could be devised, and I do not hesitate to say that I should be glad to see it so far altered as that the *congé d'elire* should be a reality (which it cannot be said to be at present). But if I am told that it is most unwise to advocate an extension of the Episcopate under the existing mode of appointment, and that such a step instead of being productive of good would only lead to harm, I must be allowed to say

that I do not at all agree with those who say so; and to postpone the question of the extension of the Episcopate until such times as an alteration shall have been made in the mode of appointment, would in reality be to postpone it altogether. And moreover I think it cannot be denied but that whatever may be the evils attendant upon the present mode of appointment the evils resulting from the want of an adequate Episcopate are in reality far more pressing. Nothing, I believe, would be more likely to bring about some change and improvement in the mode of appointment, than such a wise and gradual extension in the Episcopate as I desire to advocate, nor am I without good grounds for thinking so. When the late Bishop of London in 1840 wrote that celebrated letter to the Archbishop of Canterbury, which has led, by the good blessing of God, to that wonderful increase in the Colonial Episcopate (to which your Lordship has, within the last few days, alluded as a just cause of thankfulness, and which, I believe, will make the name of Bishop Bloomfield ever memorable in the history of the Church of England), persons might have objected to the proposal which he made for forming a fund for the endowment of Bishoprics in the Colonies, because the appointment rested in the hands of the Colonial Secretary. Bishop Bloomfield, however, and I must couple with his name Archbishop Howley, were of a different mind; and the result has been that in the space of twenty-four years the number of the Colonial Bishops increased from ten to forty-five; and whereas (and to this I especially desire to call your attention) the appointment formerly rested with the Colonial Secretary, it has come to pass in more than one instance that the right of election has been conceded to the Church Synod of the Diocese. I will therefore say to those who object to the present mode of appointment, unite with me in endeavouring to gain for the Church the power of dividing unwieldy Bishoprics at home, which it possesses in the case of the Colonial Dioceses, and you will be taking the surest and the most speedy way of bringing about that change in the mode of appointment which you so much desire.

The last and to some people's minds the chief difficulty in the way, is the question of Endowment, but I do not hesitate to say at once it presents to my mind no difficulty at all. I do not desire, as has been proposed by some, in dividing a Diocese, to divide the income at the same time. That would, doubtless, be a ready, but somewhat of a rough way of providing an Endowment, and would certainly not receive that support from their Lordships the Bishops, without which we can never hope to succeed. Possibly in some cases a slight reduction might be made out of the income attached to the existing See; but speaking generally, I would say that I would not think that it would be found necessary to lessen the income of the present Bishoprics, in order to provide Endowments for any new ones that might be created. I need hardly add that we cannot look for any grant from Parliament. On the other hand, while I cannot go so far as to think it necessary, as was agreed to by the Select Committee to which Lord Lyttelton's Bill was referred, that the new Bishops should in no case have a less income than the lowest existing income, that is to say, not less than between four and five thousand pounds, I should be sorry to see a Bishop appointed with an income falling very far short of that amount, though, for that matter, as a Bishop's usefulness does not depend upon his having a seat in the House of Lords, so neither is it

to be measured by the greatness of his income, of which one of the most remarkable instances is afforded us in the case of Bishop Wilson, to whom we have already referred, whose income, I believe, was not above £300 a-year. Where then are we to look for the necessary funds? I answer with perfect confidence, to the voluntary contributions and free-will offerings of the members of the Church. The time will, perhaps, come when assistance to some extent may be looked for from the Ecclesiastical Commissioners; but at present I doubt if it could be obtained. I have no fear, however, but that the necessary funds would soon be forthcoming from the large gifts of the few, and let me add also, from the smaller contributions of the many. In some instances I believe the whole of the funds would be raised without difficulty in the Diocese itself; in others help might be looked for from other parts. And why do I look forward with confidence to providing the necessary funds from voluntary sources? Why, but because during the last five-and-twenty years we have had abundant proofs of the liberality of the laity? I hardly dare trust myself to mention any particular instances lest I should pass over some, perhaps even more deserving of being recorded; and indeed the time would fail me were I to attempt to name one-half or even one-fourth of those who have offered largely to God of the riches which He has entrusted to them. You will bear with me, however, if I mention the names of Miss Burdett Coutts; two ladies who have won especial claim to be mentioned in this city, I mean the Misses Monk, the daughters of the late Bishop of Gloucester and Bristol; the Duke of Northumberland; Mr. Beresford Hope; Mr. Tritton; Mr. Hubbard; Mr. Akroyd; Mr. Powell, a London merchant, who has not only built a Church, but has endowed it with £1,000 a year, an example which I should not be sorry to see followed in other instances in the Diocese of London; the honoured name of Mr. William Cotton, to whose large liberality and untiring exertions the diocese of London, may I not rather say the whole of England, is so largely indebted; and one other name I would add, of one gone to his rest, and whom I will venture to mention, not by the title to which he was so justly advanced, but by that name by which he will be better remembered, I mean the late Sydney Herbert. But indeed, go where you will, you will have abundant proof that the laity of the Church of England are not indisposed to give; and that it would be a want of faith to doubt that the necessary funds would be forthcoming if, as I believe is really the case, the necessity for an increase of the Episcopate is generally recognised. Everywhere we meet with new Churches, many of which have been built at the sole cost of one person, of which, if I mistake not, one instance has lately been given in this immediate neighbourhood by a gentleman whose name appears upon the Executive Committee of this Congress, Mr. Phippen. Old Churches restored at a great expense, witness St. Mary Redcliffe, upon which I believe not less than £20,000 has been expended; large sums of money being laid out in the restoration and adornment of our Cathedral; and I would venture to allude to the restoration of St. Patrick's Cathedral at Dublin, at an outlay of, I believe, not less than £100,000, at the sole charge of Mr. Guinness. These and many other like instances of liberality are, I think, quite sufficient to warrant me in the confident assurance that the stream of Christian liberality, which has of late years flowed so strongly, may be depended

upon in promoting such an extension of the Episcopate as is all the more called for, because of that very liberality to which I have alluded.

And if any one should say that the instances which have been mentioned, of the building and restoring of Churches, are not to be depended upon as showing what may be looked for in such a matter as the endowment of new Bishoprics, I would answer that, during the last twenty-four years, nearly £300,000 has been contributed in this country towards the endowment of Bishoprics in the colonies, besides very considerable sums in the colonies themselves; and therefore it is not too much to suppose that an equal liberality, may I not rather say, that still larger contributions, might be looked for towards the endowment of Bishoprics in this country.

But the time warns me that I must conclude. Let me, therefore, very briefly sum up what I desire to urge upon this great meeting. I have ventured to take it for granted that all who are present are agreed as to the importance of the order of Bishops in the Church, and are further willing to allow that it certainly is possible for a Diocese to become too large to be properly superintended by any one Bishop, however zealous and energetic; and happily we are not without instances of Bishops at the present day whose zeal and energy may bear comparison with, I believe, that of any Bishops whose names have been handed down to us in the pages of history. Let me go one step further. Can it be denied that there are at this very time Dioceses in this country which either from population or from area, ought to be divided, if the office of Bishop is to be anything more than a name to the great bulk of the people? As a London clergyman, I will content myself with alluding to the Diocese to which I belong, containing as it does a population of two millions and a half of souls; and I doubt not but that very many who are now present would be able to make out a very good case in behalf of at least some three or four other Dioceses in different parts of the country.

There surely, therefore, is every reason why we should all exert ourselves by petitioning and by endeavouring to bring whatever influence we may possess to bear upon our representatives, for the purpose of obtaining an Act of Parliament to enable Her Majesty and Her Majesty's successors, upon the application of the clergy and laity of any Diocese, and upon certain conditions to be mentioned in the Act, to divide that Diocese, with the consent of course of the Bishop, unless it is done upon the avoidance of the See. This surely is such a moderate proposal that I hope I carry with me the feeling of all whom I have the honour of addressing. We have seen within the last few months what is to be looked for from the Government when the question comes before it of the division of a particular Diocese. It is, I think, impossible to imagine a much stronger case than was furnished by the Diocese of Exeter, containing as it does both a larger population and a larger area than the Dioceses of Gloucester and Bristol and Salisbury together. The Bishop himself pressed for it; the Clergy and Laity of the Diocese memorialised for it, and had actually began to contribute towards the endowment of the new See; the Upper House of Convocation of the Province of Canterbury had pronounced in its favour; and lastly, the present beloved and revered Primate of all England, Archbishop Longley (who has himself afforded

a signal instance of the benefits arising from a division of an unwieldy Diocese), the Primate, I say, of all England urged it upon the Government with all the weight attaching to his high position and character; and yet we all know the result. Her Majesty's Government declined the request. And Her Majesty's Government will continue to refuse every application for an increase of the Episcopate, whether in a particular case or any general measure, until such time as the Clergy and Laity shall agree to demand with one mind and one voice liberty for the Church to render its organization more complete, as in all other ways, so though last of all, not least of all, the division of overgrown Dioceses.

DISCUSSION.

Mr. Beresford Hope said that he had advocated both in Oxford and in London the making of Dioceses conterminous with counties, and he felt certain that the thing might be done with the greatest ease. If the Bishops would stick together, and press on the Government the great importance of appointing suffragans, they would be sure to succeed, at least in five years; and the laity should agitate for the extension of the Episcopate, to give at least one Bishop to every county in England. The two agitations, however, should be kept distinct. He agreed with Canon Kennaway that the See of London should not be severed, but he would stop on the *cis pontem* side of the river. Let them have a Bishop of Southwark at St. Saviour's, and let them relieve the Bishops from the slavery of reading prayers in the House of Lords, and depute the duty to the officials of Westminster Abbey. Westminster should be still maintained as a Deanery, being, he believed, more powerful as such than it would be as one of a considerable number of Bishoprics.

The Rev. J. W. Bampfield, chaplain of the navy, suggested that the Episcopal chair should be extended to that portion of the population living upon the sea. The lamentable state of the navy, spiritually considered, would best be improved by Episcopal superintendence over the naval chaplains. The desire for such superintendence was not confined to the clergy, but was shared by the thinking portion of the laity in the naval service. The merchant seaman also had a peculiar claim upon the Church. No provision was at present made for them except by a Missionary Society. They numbered, together with the naval service, no less than 376,000 persons, and imperatively demanded Episcopal care and supervision.

The Earl of Harrowby said the difficulty to him in the matter appeared to be, not to make out a case for the increase of Episcopacy, but a good case against the increase. A small number of Bishops years ago were considered sufficient for a small population; but with increased population they wanted an increase of officers of the Church, and if they valued Bishops at all, they must increase their number according to the wants of the age. In a discussion which had taken place in Parliament it had been said by one of the speakers that the Bishop of his Diocese had not more to do than he could do; but what was wanting was men who would find something to do. It had been said in one of these discussions that a Bishop in answer to the argument for an increase in their number in order to get through the work, had said he had no correspondence to do; whereas the fact turned out to be that he had been in the habit of never replying to the letters addressed to him, and consequently his correspondents ceased writing (a laugh). It was a Bishop's duty to make business in his Diocese by active superintendence of its affairs. He should look round his Diocese, see what was wanting to be done, and do it. There were divers ways of carrying out the idea of increasing the Episcopate, and for his part he would not say which was the preferable plan to adopt. He believed the object might be effected both by the plan of suffragans and subdivision of Dioceses. He had always said, "Let each county have its Bishop;" and he thought inequality of area was rather a recommendation to this plan than not. What, for instance, could be more natural for a retreat for a Bishop of London, after his heavy labours, than to retire on the Bishopric of Oakham? (a laugh). He was not nice in the manner in which this object was allowed, whether by the appoint-

ment of suffragans or the subdivision of Dioceses; and if Lord Lyttelton would persevere with his efforts, he should be happy to follow his lead, and give him every assistance in his power. All Governments naturally acted on the Walpolian motto, *Quieta non movere*, and they would be disinclined to move in this or in other matters unless it were warmly taken up. He hoped that his noble friend would not be disheartened by the difficulties which he had met with in this matter, but that he would set his shoulder to the wheel again in the House of Lords, and then, no doubt, with a few more Congresses like this, they would be able to work against that apathy which had hitherto prevailed.

The Rev. Mr. Wray offered some remarks on the subject, and also the Rev. Mr. Beamont, who suggested that a petition should be presented to Parliament, asking that a permissive Bill might be introduced, with a view to the subdivision of Dioceses when desired by the clergy and laity.

The Right Rev. President, in closing the discussion, contrasted it with what had taken place at Oxford two years ago. They were then rather divergent in the schemes proposed, but they had progressed rapidly towards unanimity in the interval. There had been very little difference of opinion that day; but, perhaps, the suffragan theory had the most votes. He did not despair so much as some people of help from the legislature, but perhaps it would be wise to adopt some protest, as suggested by Mr. Beamont, although he would not say hat they should adopt this particular form of petition.

HOME MISSIONS AND LAY AGENCY.

Rev. Canon McNEILE; Rev. JOSEPH BARDSLEY.

Rev. Canon McNEILE.

Why should we have Home Missions or Lay Agency? And if we must have such help, how should it be organised and conducted with due regard at once to the exigencies and the order of the Church?

A Paper on such a subject, to be read in less than half-an-hour, must of necessity be unsatisfactory. Even as containing a few suggestions, it must be briefly dogmatical. Cautiously and patiently argumentative it cannot be: and exposed to the charge of manifold omissions it must be. No one who hears me, can be more alive to these inevitable imperfections in this paper than I am myself. Let these few words suffice to win your favorable and indulgent attention.

The Reformation of the English Church in the 16th Century was in one point complete. The Revelation of God was separated from the traditions of men, and given to the people in their native language. The Scripture and the Scripture alone was declared to be the rule of faith; and the Canonical Books alone were declared to be the Scripture. Thus, the Divine jewel of primitive Christianity was rescued from the tarnishing and corrupting incrustations of centuries, and presented in its original purity and beauty to an emancipated nation.

This step in itself was perfect. A *definite* standard of truth was erected, not in the cloister only, but in the market-place also: a standard which refused to bend, either by suppression or developement, for the convenience of any priesthood. Light shone from it, a guide and a goal for the rising secular literature of the age, and the legitimate result was a new order of things, social and political, as well as religious. Of the fruits of this auspicious movement we are in the favored enjoyment at this day, in the civil and religious liberty, the social contentment, the commercial enterprise, the abounding wealth, the peaceful, orderly, and moral habits of this great nation; as contrasted with the grinding despotism, the seething discontent, the revolutionary madness, the political and social stagnation exhibited by Papal countries.

But the Reformation of the English Church, though glorious, and in one grand step perfect, as falling back on God's perfect revelation, was in some other respects imperfect.

It belongs to my subject to observe on one special imperfection. The Reformed Church of England contained, as such, no Missionary element. It was *in* England, and *of* England, and *for* England, Primitive othodoxy was defined and maintained; mediæval heresies were condemned; superstitious practices were eschewed: but while all this was done, and well done for the *vindication* of truth, nothing was done, nothing was aimed at, for the *propagation* of truth. To this day, the Church of England, as such, has no Missionary element. Happily we have Missionary Societies composed of members of the Church of England, but membership of those Societies is not by virtue of Church membership, but by virtue of a money subscription. By courtesy they may be called Church Societies, but the Church of England itself is not now, as it never has been, a Missionary Society.

And as for propagation in other lands, so for expansion and comprehension in our own land, we have as a Church no missionary element. We have left no room for any. Parochial subdivision has extended over, and included, the whole island. For some purposes nothing can be more perfect than the principle on which this subdivision was made. By assigning, under Episcopal authority, to each Pastor of the Church, a geographical enclosure, within which, and to the extent of which, his professional labours were to be carried on, it was intended to secure the authorized ministrations of the Church to every family in the kingdom. If this system were carried out in its integrity: if the practice corresponded to the theory: there would of course be neither room nor occasion for any Home Mission. Had this been done from the first: had Pastors been multiplied, and their charges divided and subdivided, as the flocks multiplied and became too numerous for a Pastor's care: and had the Pastors so multiplied been all of the right kind; all of the tone and temper, the learning and piety, the vigor and moderation of the Reformers themselves, it is not too much to say that by God's blessing upon their labours Roman dissent might have disappeared out of the land, that Anabaptist dissent would never have spread, that Congregational and Methodist dissent would never have arisen, and that Coleridge's ideal of Church and State coincident as to members, might have been realized.

The picture, with the unity and peace attending it, is tantalising. But we must turn away from it to behold painful realities.

Home Missions have become indispensable in England, if Englishmen as such, of all sorts and conditions of men, are to hear the glad tidings of Redeeming Love, or enjoy the helpful fellowship of a Christian Church. This is true, the Parochial system notwithstanding.

It is notorious that now, to whatever cause or causes it may be ascribed, now as a matter of fact, thousands, many thousands of the people, altho' geographically within our parishes, are no longer under our pastoral care, but are outlying beyond the precincts of all our folds. Among these there are hundreds—from time to time we discover some—who have never been baptized.

The necessity for Home Mission and Lay Agency might be argued from this cause alone. The Clergy are not numerous enough for the people. And this work must be supplemented in some way.

But it is not from the insufficient number of the Clergy only, that I argue the necessity of some sort of home missionary work.

Another and co-operating cause is the poverty of many of the Clergy. This topic has been brought before the public recently in a series of letters which have appeared in the *Daily Press* on what is called "The Curates Question." It affects not Curates only, but in many districts Rectors and Vicars also, who cannot afford to keep Curates, and who cannot keep themselves in ordinary necessaries, not to say comforts, without engaging in some farming operations, or tuition. or remunerative writing of some sort in some of our numerous periodicals. Much of their valuable time, and the best of their energies both mental and bodily, are thus withdrawn from the direct work of the Ministry. And one inevitable consequence is, that among the diseased of their flocks some are not strengthened, among the sick some are not healed, among the driven away some are not brought back, among the lost some are not sought after. There are limits to the toil of the most laborious; and no man of ordinary powers, is able, single handed, *duly* to attend to even a small Parish, and probably to attend to either farming or pupils, or remunerative literature. To offer help to such men, that their people may not be estranged from the Church, is a worthy object for a Home Mission.

There are yet other causes, which may perhaps operate differently in different parts of the country. We must each speak from our own experience and observation. And cordially willing as I am to hear patiently and attentively the views of any of my Brethren, however differing from my own, I claim from those who differ from me, a similarly patient and attentive hearing of my views.

We are not assembled in Congress, to suppress, or clip, or curtail ourselves; and so to maintain the appearance of unity by the reality of weakness. But we are assembled that each man may be himself, in a full, free, honest, and loving expression of his soul among his Brethren, that so the whole life of the Church, in all its manifold pulsations, may be manifested.

Some of our Rev. Brethren seem to think, doubtless in all sincerity, that they have a right to adopt into the services of the English Church now, any or all of the ceremonies, dresses, ornaments, or other attractions, which at any time belonged to the Church; provided the particulars in question were not specially and *totidem verbis* condemned and excluded by our Reformers. This opens a wide field: because our Reformers passed over a multitude of particulars in silence. They seem to have thought it needless to specify in detail the various branches, seeing they were as they believed, laying the axe to the root of the tree. This appears to have been the opinion of their successors, with few exceptions, down to our own time: seeing that the particulars in question, though not specified for rejection in any of our standards, were, with remarkable unanimity, omitted in our practice. In many parts of the kingdom, the people are strongly opposed to any innovations of the kind: and instances might be cited of Parishes and Districts in which numbers of people have forsaken the Church in consequence of such innovations, and become now worshippers anywhere, or joined themselves to some form of dissent. To recover these, Home Missions of some sort are indispensable.

Again, of late years, together with a most laudable desire to improve the devotional parts of our Church Services, there has been manifested a disposition to disparage preaching. This is a mistake. There is no opposition, and there ought to be no jealousy between

devotion and preaching. True, it is, indeed, that there are good Preachers, who are not musicians, and do not know how to sing or intone. And there are good musicians, singing men and intoning men, who do not know how to preach. But each has his place in the Church, and the Church has places for both. Preaching is an ordinance of God. A chief part of our commission as Ministers of the Church of God, is to *preach the word*. The masses of the Nation, yes of our Baptised Nation, are alienated from the life of God, thro' the ignorance of divine things that is in them. They require the Ministry of Reconciliation, with its glad tidings of blood bought mercy, before they can be in a condition to appreciate the Services or Sacraments of the Church, or join with either the Spirit or the Understanding in the Communion of the Saints. To expect that the thousands of our fellow countrymen, men of science, men of literature, men of business, men of pleasure, men of poverty, men of vice, who are without God in the world, are to be reclaimed to Christianity and to the Church, by ritualism, or by psalmody, or by brotherhoods, or by exhibitions of bodily austerity, or by anything except the preaching of Jesus Christ, appears to me to be a great and grave mistake. To disparage preaching, on the plea of elevating and magnifying the internal ministrations of the Church, is the way soon to have empty houses for those ministrations, or houses filled by curiosity, and not for devotion. If the waters of life within be for the satisfying of the thirsty, Messengers must be sent out to cry in the high places of concourse, "Ho, every one that thirsteth, come ye to the waters."

From the causes thus enumerated, and from other causes which might be added, there exists at this time great estrangement from the Church, and a consequent great demand for the operations of a Home Mission including Lay Agency.

This has been felt for some time, and something has been done: by temporary itinerating arrangements among some of the Clergy, such as tend to multiply their ministrations; and also by the employment as auxiliaries of Scripture Readers, and other District Visitors. The Metropolis has a Diocesan Home Mission, and a Scripture Readers' Society. Several of our large Provincial Towns have their Scripture Readers' Societies. Several Regiments of the Army have each its Scripture Reader. A Scripture Readers' Society for the Royal Navy has been formed at Plymouth. There is a Church Home Mission in operation for the last six or seven years, promoting Special Services on week days, in Circuits arranged for the purpose. And in many of our Cathedrals, the spacious Naves are utilised for Special Services.

It is surely of the last importance, that these operations and all such as these should be under authority.

The action of a volunteer force must be supplemental, and must make no attempt, even in appearance, to supersede the settled order of the regular army. To this end it must be under the occasional inspection, and at appointed seasons, under the direct command of regular officers. The problem is, how to give to such a force sufficient variety and liberty; and still to hold it in subordination and order.

The religious cravings of the people are diversified and irregular. Intellectual culture has encouraged independence of thought, and civil liberty has accustomed men to independence of action. These civil and political elements communicate a corresponding individuality of independence to the religious feelings of the people. Prostration under any despotism of uniformity is out of the question. The religious cravings

of the nation will not run in any uniform groove, and cannot be met by any uniform appliance. Call this "a false appetite" if you will. Ascribe it, if you will, to a diseased state of feeling which ought not to exist. Still, there it is; and the business of a wise physician is to deal with disease as he finds it, varying his prescriptions to meet the varying phases of the malady, and not waiting for the malady to accommodate itself in every case to his own stereotyped prescription.

The ministrations of our Church are regular and uniform; and do not meet the varying phases of the nation's want. A National Church ought to look to this: not leaving her members or ministers, each for himself, to devise some scheme to meet the pecularities of his own neighbourhood; but organizing by authority some flexible and elastic system, which would bend and stretch with local circumstances, yet still bear witness to its central origin.

Our Church system is too stiff and tight: and if zealous men in their attempts to meet the urgent necessities of their peculiar localities and thereby prevent defections from the Church, have strained the system to a point of tension intolerable to their neighbours; I do not say they are blameless, but I do venture to say, they are not the only persons to blame.

If a want be recognised; and if the central Authorities, to whom it appertains to be the fountain of order, do not set themselves in good earnest to supply the want; they ought at least to be indulgent towards those who make unauthorised attempts to meet special cases. I do not say this to excuse irregularity—men should remember their vows—but I say it to shew the imperative necessity for some change in our system if we are to retain our hold upon the nation. To say that no change is possible, that the time honored system in its existing rigidity is stereotyped, and will not admit of the slightest alteration is beyond question to relinquish to the more flexible and accommodating ministrations of others, a portion, and it is to be feared, a rapidly increasing portion of the population of the country.

It may appear presumptuous to attempt any indication of what ought to be done: but in the integrity of my thorough respect for constituted Authorities, and my honesty and singleness of purpose for the good of the Church, I venture to suggest—

(1.) Diocesan Preachers, to be selected by the Bishop, and commissioned to preach in all the Churches in the Diocese, and in all licensed schoolrooms, and in the open air; claiming as their right protection from illegal hindrances. This last point is of primary importance, because at this point our liberties as Englishmen and Churchmen are now rudely assailed. Crowds of violent and disorderly men, the guerilla warriors of the Papal Aggression, create disturbances to hinder out-of-doors preaching: and the Police Authorities, instead of protecting the Preacher in his legal right, adopt the easier course of keeping the peace, by persuading or compelling him to retire, and thus give an illegal triumph to the enemies of the Gospel. If this be permitted, it will, of course, be persevered in, and we shall thus lose one of the most effective agencies of a Home Mission.

(2.) Short Services, compiled by Authority, and placed for use at the discretion of the Clergy, and under some restrictions for the use of the Lay Readers also.

(3.) Lay Readers, not stipendiary only from the working classes of society, but honorary also and from all classes, educated and uneducated, to be encouraged to give a portion of their time to the work of

Evangelisation, and to be connected with one central Authority by means of Licenses from the Bishop.

Arrangements of this character, which would operate at once as a stimulus and a check—a stimulus disturbing the ungodly stupor of a worldly people, and a check to the unauthorised and vagrant lay preaching which is doing incalculable mischief, by its narrow reiteration of one precious truth, as if it were all truth, and the consequent, though by the Preachers themselves unintended, antinomian abuse of it—arrangements I say of this character, emanating from the proper Authority, made during the good pleasure of the Bishop, and the good conduct of the persons employed, and thus kept under control, would go far to satisfy the reaction, by utilising the good will of our pious Laity to work with us and under us. We can neither prevent, nor afford to lose the energy of enthusiasts, and we ought not, as we do, make them enemies of the Church, and efficient recruiting officers for dissent.

Fas est ab hoste doceri. "The Church of Rome," to use the words of Lord Macaulay in his Essay on Ranke's History of the Popes, "thoroughly understands, what no other Church has ever understood, how to deal with enthusiasts. . . . . She knows that when religious feelings have obtained the complete empire of the mind, they impart a strange energy that they raise men above the dominion of pain and pleasure, that obloquy becomes glory, that death itself is contemplated only as the beginning of a higher and happier life. She knows that a person in this state is no object of contempt. He may be vulgar, ignorant, visionary, extravagant: but he will do and suffer things which it is for her interest that somebody should do and suffer, yet from which calm and sober-minded men would shrink. She accordingly enlists him in her service, assigns to him some forlorn hope, in which intrepidity and impetuosity are more wanted than judgment and self-command; and sends him forth with her benedictions and her applause."

"In England, for a man thus minded, there is within the pale of the Church, no place. He has been at no College. He cannot construe a Greek Author, or write a Latin theme, and he is told that if he remains in the communion of the Church, he must do so as a hearer, and that if he be resolved to be a Teacher, he must begin by being a schismatic. His choice is soon made. He harangues on Tower Hill or Smithfield. A congregation is formed. A plain brick building is run up, and named Ebenezer or Bethel. In a few weeks the Church has lost an hundred families, not one of which entertained the least scruple about her Articles, her Liturgy, her Government, or her Ceremonies."

On the platform, then, of this Congress, and with dutiful and unfeigned respect, I appeal to our Church Rulers to take this matter into their serious and practical consideration. If, through a cautious and conservative apprehension that if any change in our existing system be admitted, a dangerous excess of change would inevitably be incurred: if, by their love of peace and unity, they be deterred from any change, lest some of the sections into which the Church is divided should thereby be alienated, perhaps provoked into schism: if, from inability to agree among themselves as to what should be done, they allow time to elapse and do nothing: if, from timidity, and perhaps an intruding, though unsuspected selfishness, they soothe themselves with the persuasion that the present system will last their

time: if, from any or all, or a mixture of these feelings or such as these, they continue to return a practical *non possumus* to all the yearnings of the Church after an organisation unto extension, suited to the times we live in: then, it is not to prophecy rashly, but soberly to argue from the analogy of history, civil and ecclesiastical, to say that a change such as they would not have made, and such as would not have been required had they by regular Authority and in good time made half as much, will be forced upon this Church and nation.

HOME MISSIONS AND LAY AGENCY.

By the Rev. JOSEPH BARDSLEY.

We have heard much this afternoon on the necessity and importance of dividing Dioceses. In many of our large towns there can be no doubt that we want a division of Parishes. In the Diocese of London, we have three Parishes each with a population of over 30,000 for one Church; 11 each with over 20,000 for one Church; 14 with over 15,000, and 54 Parishes or Districts with over 10,000 in each for one Church. Under these circumstances we can hardly be surprised to learn that there are over 1,000,000 people in London who attend no place of worship. The late Bishop of London established a Diocesan Church Building Society. The present Bishop of London instituted a few years since, the London Diocesan Home Mission, whose Missionary Clergy, according to the requirements of the case, labour in a single District, or carry on Missionary operations in several Districts: the Society possesses that elasticity which Dr. McNeile, in his eloquent paper, described as absolutely necessary, if we are to meet the varied circumstances of our overgrown and neglected Parishes.

Dr. McNeile asked how are we to win back to God and our Church the alienated masses of the working people?

In Home Missionary operations we must, in most cases, begin by sending among the people the *living* agent. I do not undervalue the vast importance of building Churches; indeed I am fully persuaded, that, viewed as a question of Church Building, apart from the direct benefit resulting to the good of souls from the Missionary's preaching in the open air, and visiting the people at their houses,—the Church, Schools, and other requisites for the thorough working of a District will be soonest secured. Permit me to give two or three illustrations. The Society with which I am connected, sent a Home Missionary a few years since, to labour in a large and poor Parish in the South-east of London. The difficulties were so great that no one ever thought of getting a new Church: the first service he ever held was under a railway arch to five people: he went from street to street and assembled all who would hear him in the open air: after some time a saw mill was hired and converted into a temporary place of worship; services are held twice on Sundays and on one evening of the week. From a single street, where open air preaching has been carried on there are 60 people who regularly attend the saw mill service, who before never attended a place of worship; a room, in which not more than 400 people ought to assemble, if the health of the minister and people was a consideration, is literally packed on Sundays, by a congregation of 600 to 700 poor people, the vast majority of whom never

before were ever found in the house of God. There are 120 communicants who month after month go on a Sunday evening to the Parish Church after their own service, to receive the Holy Communion. There are large Bible Classes, Mothers' Meetings held weekly; and we find in connection with his congregation a practical illustration of the extent to which we may secure voluntary Lay Agency: there are 60 working-men who employ some small portion of their time in visiting their fellow workmen at their houses; they distribute tracts and invite others to attend the house of God, where they themselves have derived so much good. On the 26th of April last year, a Committee was formed to assist the Missionary to raise funds to erect a Mission Church for the congregation worshipping at the saw mills, and for others who may be induced to attend: we asked for £3,500, and in a few months we had obtained more than that amount. We afterwards somewhat enlarged our plan and have with grants from the Bishop of London's Fund, and the Diocesan Church Building Society, obtained between £5,000 and £6,000. The Church is built and nearly ready for consecration. The poor have contributed very largely, and feel the deepest possible interest in the work. I am sure that had we not sent the Missionary, who has gathered the *living* Church, not one shilling would have been obtained for the *material* edifice.

2.—A second case will show the value of first sending the living agent. At the end of last year by a Grant from the Bishop of London's Fund, we were enabled to send a Missionary Clergyman to labour in a large Parish on the South side of the Thames: he commenced by assembling the poor in a little room placed at his disposal by a layman who resides in the parish: this room became crowded with poor: it so happened that a large Baptist Chapel, with Schools, was offered for sale: this gentleman offered to pay one-third of the entire cost of the Buildings, and to pay or collect some £600 more, to put the place in thorough repair. All this has been accomplished, and the Chapel and School-room are opened for the benefit of the poor in connection with our Church.

3.—Let me name a fact which came before me only last Tuesday. In a very destitute district where a Missionary Clergyman has been labouring since the beginning of this year, we have been looking for a site on which we might erect a School Church: we had begun to fear that we should be unable to find one: on Tuesday last I received a letter from a working-man, stating that he had the lease of two houses for 21 years! that behind these were large gardens, on which we might erect an Iron Church: he begged our acceptance of this site as his donation. The site is a valuable one: this man is one of a committee of Working-men formed by the Missionary to assist him in raising funds: until the Missionary commenced his labours this Working-man and his family attended a Dissenting Chapel, and were only drawn to the Missionary by hearing him in the open air, and learning that he was labouring among some of the most neglected people to be found in London. I might mention other cases, but these will serve to shew the importance, in all Missionary work, of sending the Clergyman first; who will, if he be a man imbued with a right spirit and possessed of the necessary qualifications, soon surround himself with various helpers to promote the object he has in view.

I have only a few minutes left, during which I will offer a few remarks on *Lay Agency*. Is Lay Agency *lawful*, and in the second place, is it expedient to avail ourselves of it? Nearly all our Bishops

have approved of this agency: Convocation has recommended it, and what we feel should be decisive, we believe the Scriptures require Laymen who know the truth, to do all in their power to bring others to a knowledge of the same. Among the Expositors of Holy Scripture quoted with approbation in the Commentary published by the Christian Knowledge Society are several Laymen: now, if Laymen can expound the Bible for the rich and higher classes, it cannot be wrong for well selected and instructed Laymen to read and briefly expound the Scriptures in the cottages of the poor.

Is it expedient to avail ourselves of such Lay Assistance? The late Bishop of London stated that, "much of the jealousy which was at first entertained of this new agency, had in a great measure been removed by the success which, under God's blessing, had attended the experiment." The present Bishop of London, when he presided at the Annual meeting in 1857, said, "all the world is convinced that we ought to secure the assistance of Lay Agency, for its benefits have been felt in every parish where it has been tried, both in this Metropolis and in every city in the kingdom."

It is not only, however, a paid Lay Agency that our Church requires; but what we also need, is, that every member of the Church in his vocation and ministry should truly and godly serve his Lord and Master; we want more labourers and fewer loiterers in God's vineyard; more faithful and fewer slothful servants. We may hope the time is past when a professor in one of our universities should feel it his duty to say in the university pulpit, that, "many an one becomes a dissenting teacher, alienated from his spiritual guide, because the Church seems to frown if he attempts, what he feels he cannot refraim from, to endeavour to lead others to the knowledge and love of his master." Of late years much has been done to root away such reproach, and to provide for past neglect: this has been observed and acknowledged by those who belong to other communions: I will conclude by adducing the testimony of the late John A. James, of Birmingham:—Can we see this new sight, the whole Church establishment, from the Archbishop of Canterbury down to the Curate of the smallest village, with all their modern and comprehensive agency of Pastoral Aid Societies, Ladies' District Visiting Societies, Scripture Readers, Church of England Tract Societies, and other means of influence and power, in busy commotion, dotting the land all over with Churches and Schools, and thus by all these efforts labouring to occupy so entirely the nation, as to leave no room for, and to prove there is no need of, any other body of Christians; can we see all this constantly before our eyes, and not see the need of an earnest ministry, not only to maintain our ground but to advance?

DISCUSSION.

The Rev. Mr. Bradbury referred to the labours of the Society for the Organizing and Prosecuting of Circuit Preaching throughout the Country, which Society had 32 circuits established, comprising 160 stations, and had a congregation of about 30,000. He suggested that large halls and theatres should be used for the preaching of the Gospel.

The Archdeacon of Llandaff related the results of some Home Missionary efforts in his own District.

The Rev. Canon Woodgate, after a short allusion to the same subject, expressed the pain he felt at hearing Canon McNeile, in recommending measures of his own, throw out a sneer at those of others, which were in no way antagonistic. He alluded to the references which were made to ritualism and

music. The Creator had implanted in our nature feelings, passions, and aspirations, which ought to be appealed to, whether by ritualism, or that powerful incentive in public worship, music. It was impossible to interfere with one part of the machinery of God's providence, without interfering with the whole; and he deprecated any such course. The rev. gentleman then alluded to the proceedings in St. George's-in-the-East, which, he said, were a blot upon the national character and the administration of the law. Efforts were being made to reform one of the vilest Districts in the world; but the promoters were driven from the field, and the devil left in possession of it. Without underrating other means, they ought not to neglect those who appealed to men's better nature and their highest aspirations. He regretted that an apple of discord should have been thrown into the assembly.

Mr. R. Baxter delivered a short address on the subject of Home Missions and lay agency generally; and after a few words from the Right Rev. Chairman on the success of the meeting, his Lordship pronounced the benediction, and the proceedings terminated.

SECTION.

SYNODS OF THE CHURCH.

Chairman—P. W. S. MILES, Esq.

The Chairman made a few opening remarks.

The Rev. Prebendary TREVOR; The Rev. T. LATHBURY; The Rev. A. T. LEE.

By the Rev. Prebendary TREVOR.

When the visible Church of Christ is described as "a congregation of faithful men in the which the pure word of God is preached, and the Sacraments be duly administered according to Christ's ordinance in all things that of necessity are requisite to the same" *(Art XIX.)*, it is implied that a power somewhere exists for determining what is requisite, and reforming what is amiss. And when it is added that "the Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith" *(Art. XX.)*, it is asserted that the power resides within the Church, and not in any extraneous authority. Hence the Church is spoken of as a Person or Body Corporate, capable of doing right or wrong, and responsible for its action. We affirm that the Church of Jerusalem, Alexandria, and Antioch, and so also the Church of Rome have erred," that "the Church is a witness and a keeper of Holy Writ, that it ought not to decree anything against the same, and that besides the same it ought not to enforce any thing to be believed for necessity of salvation." This language assumes a common power of deliberately judging, and acting, and therefore an organisation in the Church by which those functions may be discharged. Such organisation can only be some kind of common council. It is impossible for the members of a body to be mutually responsible unless they communicate in common conference. Such assemblies are to a community what the conscience is to the individual. They bring to

light the hidden things of darkness; they examine and sift the actions; they detect abuses, apply remedies, and regulate the whole life. A kingdom without a parliament has no conscience: it is ruled by the conscience of the king. A parliament that never acts is a seared and callous conscience; and one that does not truly represent the community is a dark and erroneous conscience. There can be no healthy moral life without an enlightened healthy common conscience. This principle is recognised in all associations of men, whether municipal, political, or religious. It is equally true of the Corporate Town, of the State, and of the Church; the range and importance of it varying with the range and importance of their duties and obligations. Each organisation must exercise its own conscience on its own life; neither can act for the other without destroying a moral responsibility, just as no man can rule another's conscience without reducing him to a slave, and no man can abandon his conscience to another without ceasing to be a Person, and becoming a Thing.

This is the true principle of the Union of Church and State. Under the Old Testament Revelation there was no such Union, because there was no separate life. The Jewish State was identical with the Church—emanating from one Divine Revelation, and governed by one Ruler as the Vicegerent of the Invisible God and King. The political and the religious conscience were the same, and consequently exercised by the same representative assembly. The Kingdom was but a function of the Church.

A similar result ensued in the Pagan Empires from the Church, if I may so use the word, being only a function of the State. Religion was then a word of very different meaning from that which is attached to it by the voice of Revelation. Among the heathen, faith and morals, the knowledge of God and of the soul, the hopes or fears of eternity, belonged to the department of philosophy in which men thought and taught as they pleased. There was no community of thought or belief; no authorized Creed, and properly speaking, no private conscience, because there was no Inspired Scripture to reveal the truth and claim the Soul's allegiance for God. What they called Religion was only the Public Worship, and was avowedly consistent with any and every state of belief. All were required to conform to the religious rites and usages of the place but no one was even expected to believe in them. It was the very complaint of the heathen persecutions, that the Christians would not do as they were bid, when allowed to believe as they liked, that they would not burn incense to Cæsar, though expressly assured they might freely deny his divinity in their hearts. Of such Religious Rites, confessedly matters of local usage and law, differing in different places, and only asking for external transitory respect, the State was the acknowledged guardian and trustee, the Temples were State Buildings, the Priests were State Ministers—created and dismissed by the Political Power—the Sacrifices were State Ceremonies, the King himself was the *Pontifex Maximus*. In the early part of the Roman Empire the Senate exercised the recognized right of appointing even the objects of worship, and when Tiberius would have enrolled Christ among the Gods of Rome he was resisted, not for interfering with the rights of conscience, but for invading the prerogatives of the Senate. It followed that when the powers of the Senate were absorbed in the Emperor, and the Emperor became a Christian, Christianity became the Established Religion. This was not so much a religious as a political result. The State had no conscience but the

conscience of the Emperor; Constantine was as fully authorized to pull down a Temple and dissolve a Priesthood as to build a Forum or disfranchise a Municipality.

When Constantine, however, endeavoured to assert the same authority over the Gospel, St. Athanasius—the greatest champion of spiritual liberty whom any age has ever seen—stood forth against a grovelling world to vindicate the conscience of the Church. "The truth (he said) "is not preached with swords or with darts, nor by means of soldiers, but by persuasion and counsel. But what persuasion is there where fear of the Emperor prevails? Or what counsel is there when he who withstands them receives at least banishment and death." *(Ar. Hist. s.* 33*)*. And again. "How can they have the boldness to call that a Council at which a Court presided, which an Executioner attended, and where a Jailor instead of the Deacons of the Church introduced us to the Court?" *(Apol. Cont. Ar., s.* 8*)*. Such a Court he maintained to be a State Tribunal, competent to judge temporal crimes, but for that very reason wholly without authority in the kingdom which is not of this world. Authority in controversies of faith he reclaimed (as our own Article does) to the Synods of the Church. He denied the *identity* while he supported the *Union* of Church and State.

It is to Christianity only that this Union is possible, because it is Christianity that discloses the distinct nature of each. Christianity reveals a Kingdom not of this World.

A Church is planted amid many States, originally and essentially independent of all, capable of uniting with all, and under various modifications, but incapable of being absorbed into any. The Church is loyal to every State: she co-operates with every Christian State: she can bear persecution from the Unchristian. One thing she cannot do: she cannot surrender the identity of the new man created in Jesus Christ, nor extinguish the conscience that was breathed into her on the Day of Pentecost. Consequently she can never part with her distinct organization; never accept a Political Tribunal in place of a Religious Synod.

I need hardly remind you that these are emphatically the principles of the New Testament. When our Blessed Lord commanded offenders to be delated in the last instance to the Church, and her voice to be decisive, He affirmed a Synod rather than instituted one. In like manner the Apostles came together to consider of new questions almost as a matter of course. We have nowhere any directions for the calling of such assemblies. They are so essential to common life and action that we might as well expect directions for the individual to think or walk. Neither is the composition of the Synod laid down in the New Testament. We only see that it was representative, deliberative, and authoritative. The distant congregations appeared by representatives, a common deliberation took place, and a decree was delivered with the authority of the Holy Ghost.

The exact boundaries of the several rights of Apostles, elders, and brethren are not defined, probably were never thought about. All were consentient, and the decree was in the name of all. Such decrees Apostles did not disdain to deliver out to be kept by all Christians. The rejection of them was separation from the Church of Christ.

The same practice continued in the Primitive Church. We have no Canons *creating* Synods, any more than creating Bishops: they both were in existence before any Canon could be made. The Apostolical Canons (which stand in front of the Primitive Church like the laws of

the Twelve Tables in the Roman Republic) require the Synod of Bishops to meet at Pentecost and October (*Can. xxxvii.*) Other Canons imply the existence of the still older Synod of the Bishop and his Clergy; suspension and excommunication are spoken of as ordinary penalties, and we have the authority of S. Paul for excommunication being the act of an ecclesiastical assembly (*1 Cor. v. 4.*) Cyprian, of Carthage, tells us that it was his settled rule to do nothing without the counsel of his Presbyters. In short it is plain that in the earliest form of Episcopal government the Bishop possessed little if any authority apart from the Synod of his Presbyters. By their voice, and the voice of the people, the Bishop was elected, and they were associated with him as a standing Council in all questions of faith and discipline. Every Diocese was thus a community in itself, and it was not till the middle of the second century that they begun to unite in larger Synods, where the Bishops (usually accompanied by some of their Clergy) appeared to represent their Dioceses. The Diocesan Synod in short was the constituent element: and the Provincial, followed by the National, and the General Council was the Federal Congress of the Christian Church.

The Synodal Function was considered indispensable to the Church's character as the kingdom of Christ. She was ordained to manifest Her Head in all His threefold functions of Prophet, Priest, and King. Her teaching proclaimed Him as the True Prophet; Her Public Worship sought to image out the Everlasting Priest; and her Synods were the Legislature of the invisible, but ever present King. This Constitution was part of the *quod semper, quod ubique, quod ab omnibus.* Existing long before Constantine, his endeavour was to apply it to the length and breadth of the Roman Empire. The Episcopate acquired territorial limits, co-extensive with the Political Divisions of the State—Churches were built and endowed for Public Worship, and the Synodal principle was enlarged from the Provincial to the Œcumenical Council.* The Ecclesiastical Constitution was fitted to the field it designed to occupy, but the Constitution itself remained unchanged. The Empire undertook to maintain the Church, and the Church engaged to evangelize the Empire. It was union, not confusion, and this is still the true idea of a Christian Establishment —a Church not created, not absorbed, not mutilated, but simply *established* by law. Such are unquestionably the principles of our own Church of England. The Synodal Function, both Provincial and Diocesan, was in operation from her first planting, and before any State enactment.

The 5th Canon of the First General Council at Nicæa enjoined the Metropolitans to assemble their Provincial Synods twice a-year, an injunction frequently repeated in later Councils, and constantly referred to in the mandates of our own Archbishops. There were Metropolitans in Britain, and therefore Provincial Synods before the arrival of Augustine, A.D. 896. The whole island being then divided into two Provinces under the See of Rome, two Provincial Synods came naturally into existence, to which a third was added when Scotland obtained a separate Metropolitan. The character of these Synods, as representing the Kingdom of Christ, is expressly asserted in the opening of the Acts of the Council held at Hertford (A.D. 673), under Archbishop Theodore, "In the Name of

* It is well known that "General Councils," were, in fact, Councils of the Roman οἰκουμένη.

our Lord God and Saviour JESUS CHRIST, in the perpetual reign and government of our said Lord, it seemed good that we should come together," &c.* At the Synod of Clovesboro' (A.D. 747) it was decreed that after the Provincial Council the Bishops should assemble the Priests and Abbots of their Dioceses, and give them in charge the injunctions of the higher Synod. This order was renewed at a National Synod, A.D., 816, and it shows the origin and nature of what are still called Episcopal "Charges," though the nature of these addresses have in the modern disuse of Synods been often changed into an explanation of the Bishop's private opinion.

Gregory's intention in constituting Two Provinces in England, was that the Senior Metropolitan should convene the Junior, together with his Provincial Council, to meet his own in one National Synod. But after the Conquest the Archbishops of Canterbury, supported by the Norman Kings, claimed a permanent Primacy, which was strenuously resisted at York. The monks of Canterbury who wrote or coloured most of our printed histories, were convicted of forging many documents in honour of their See; and it is only just now that the claims and conduct of the Archbishops of York have been put in their proper light, by my friend Mr. Raine's learned publication, *Fasti Eboracenses*.

The dispute was decided in favour of Canterbury at the Council of Windsor (1072), but York remained discontent, and in 1126, a Bull of Pope Honorius II., released the Northern Metropolitan from all sort of subjection to the other. This was an astute application of the maxim *divide et impera:* for thenceforth it became impossible to unite the English Church in one National Assembly, except in the presence of the Papal Legate as the common Superior of both Archbishops. These Legantine Synods were composed of the two Provincial Councils assembled by their respective Archbishops, and then removed into the presence of the Legate. Thus, Cardinal Wolsey, being Archbishop of York and Legate, first assembled the Convocation of York, before himself at York House and Whitehall, where, as the proceedings express it, he exercised his ordinary jurisdiction as Archbishop, and then adjourned it to Westminster, an exempt monastery under the Pope, whither he also cited the Archbishop and Convocation of Canterbury, assembled as usual at St. Paul's.

The Reformation found the two Provinces thus independent, and by abolishing the Legantine Power, took away the means of uniting them. Henry VIII. attempted to supply the deficiency by Royal authority, and a *Synodus Universalis* was actually so formed in 1540 on the question of the King's marriage with Anne of Cleves. These attempts at a *Cæsaro-Papacy* were not renewed in any latter reign, but the two Convocations have always been assembled and sat as independent Synods. They still constitute, however, the National Synod, and are legally described *(Godolphin c.)*, though sitting apart. The established course of proceeding was for the Archbishop of Canterbury to invite the Northern Prelates to consultation with the Upper House of Canterbury. The conclusions there arrived at were subscribed by the Bishops of both Provinces on the same paper, but in separate columns. Having thus passed the Upper House of Canterbury, they were communicated to the Lower, and when agreed to, were forwarded to York. There the Bishops constituted some of the Clergy their Proctors, and the voice of that Convocation was given in one Assembly.

* So in our own Convocations to this day every Act is headed, "In the Name of God. Amen."

In this way the existing Articles and Canons of the Church of England were agreed to and ratified by Royal Authority. In the reign of Charles I. Archbishops Laud and departed from this procedure by holding their Convocations simultaneously and apart in London and York, where the same Canons were agreed to and published with the King's authority. But on the Restoration, Parliament excepted these Canons from the Ecclesiastical Law then reenacted, because they had been passed after the Prorogation of Parliament. It was contended, and as I think with justice, that the Provincial Convocations being not only the Spiritual but the Political Representation of the Clergy, ought not to legislate in the absence of Parliament, and so divide the Spiritual Estate of the Realm against the other two. This Doctrine is now fully established, and the Peers and Commons would undoubtedly defeat any similar attempt at an exclusive alliance between the Crown and the Clergy. In the recent revival of Convocation, the Archbishop of Canterbury, embarassed apparently by the inaction of his brother Metropolitan, omitted the ancient invitation to the Northern Prelates, and proceeded to act in his own Convocation. The result was nothing could be concluded till Archbishop Longley assembled his Convocation in like manner at York in 1861. This was the first occasion of the Northern Prelates sitting as a distinct House at York: and the delays became so onerous that a further change has just been resorted to under the present Archbishop of York. The two Houses resolved to deliberate in one assembly, still however voting separately and each reserving all its rights and privileges. A joint Committee of both Convocations is also now sitting to consider the means of promoting further unity of action, but the Lower House of York has recorded its conviction that the two Convocations ought to be again united in one National Assembly. All that appears to be necessary for this purpose, is for the Archbishop of York and his Provincial Synod to renounce the isolation to which they were doomed by Pope Honorius, and to confer on the Archbishop of Canterbury the power of summoning them (say once in five years) to united council. A similar concession from Ireland would complete the Ecclesiastical Status of the Archbishop of Canterbury as Primate or Patriarch of the Anglican Communion. Such a consummation is devoutly to be wished for, especially if it included the Colonial Churches, so as to constitute a grand Œcumenical Council of the British Empire. But while the Provinces remain canonicaly independent it would be a dangerous piece of Erastianism to attempt to subordinate one to the other by Royal Prerogative or Act of Parliament.

Meantime we are to remember that the Provincial or General is not the primary or the most important form of the Synodal organization. Bishops resorted to these larger combinations for the defence of the Faith, and the unity of the Catholic Church. They were consequently in their own nature occasional and dependent on the growth of heresy or schism. They were also the proper guardians of the Church's relations with the State: hence they are invested with some political functions in our own Constitution, and cannot be assembled without the commandment of the Prince. But the Bishop's daily work is to feed the Church of God committed to his charge, and for this Pastoral office irrespective of all earthly Kings, he requires his Diocesan Synod.

Of their constant use in the Church of England down to the Reformation there is no question, and the Act of Henry VIII. which abolished the Papal power, expressly retained the Ecclesiastical laws, not being contrary to the Royal Prerogative, or the law of the land; and gave

them the force of the Statute law. The *Reformatio Legum Ecclesiasticarum* compiled under Cranmer, and projected by Parker, in the same year, with the XXXIX Articles, "represents (as Dr. Cardwell observes) "the state and condition of the Church of England in the reign of Queen Elizabeth, when the Reformation may be said to be completed" (Preface Cond. Reg. Ec. XI). In that compilation, the 18th Chapter of the Section *De Ecclesia et Ministris ejus* provides for the Provincial Council, which is not to be held without the King's will, the next chapter requires every Bishop to hold a yearly Synod of his Presbyters, Parsons, Vicars, and Clerks. "Inasmuch as a Synod is the fittest medicine for the indolence and errors continually infecting the Church, from the malice of the devil and wicked men; by Synods also the love and friendship of the Bishops and Clergy are preserved and augmented. There he knows and speaks with his own Clergy, and there in turn are they both hearing him, and if need be, asking him questions."

The 20th Chapter requires the Synod to be held every year, on any day after the second Sunday in Lent, so that the Clergy may be at home again by Palm Sunday. By the 21st Chapter there is to be a Sermon and Holy Communion, and then the laity are to be excluded, *except such as the Bishop may desire to remain.* The following Chapters define the subject matter to be treated of, and the manner of promulgating the decrees. An appeal is allowed to the Archbishop against any sentence or decree; otherwise the act of the Synod is decisive. In all this there is no allusion to any authority of the Crown whatever, and it cannot be questioned that the Diocesan Synod was a regular institution of the Church of England from the earliest times, continued and enjoined on every Bishop at the Reformation. It is the revival of this Synod, which appears to me, the Reform most immediately called for at the present time. Convocation, I conceive, has advanced almost as far as it can advance in the present imperfect state of its representative element. It now requires to be brought into wider and more comprehensive relations with the great body of the Clergy, and through them with the Laity of the Church. The readiest and most effective means of accomplishing this object, seems to be the reassembly of the Diocesan Synods. An extension of the representation in Convocation itself, would be certainly a dilatory, perhaps a precarious Reform. It would be further complicated with a demand for a lay representation, which (as I endeavoured to show at the Manchester Church Congress), could not be introduced into Convocation without imperilling the union of Church and State.

The Diocesan Synod is embarrassed with none of these questions, while it opens out a far wider basis of representation than could ever be included in Convocation. It requires neither Law nor Canon to authorize its assembly. In fact, its present suppresssion is illegal and uncanonical. I conceive that a Bishop is as much bound to hold his Diocesan Synod, as to perform any other Episcopal office. Episcopacy, without a Synod, is neither Apostolical nor Catholic, and the plea of disuse is of no validity in a manifest neglect of duty. A Clergyman is not now permitted to plead custom, for only a quarterly celebration of the Holy Communion, or for having no second Service in his Church, or no School in his Parish. In some Dioceses, not long ago, Confirmations were few and far between, and Visitations almost disused. But the neglect of his predecessors did not stay the action of a new Bishop; and if there has been no scruple

in burdening the Clergy with more frequent Visitations and Charges, why should be denied the *Synods*, which would add interest and advantage to our meeting? Time will not allow me to detail the proofs; but I am deliberately convinced, that all the difficulties of the Church, may be traced to the want of counsel between the Bishop and Clergy, and that all would find their remedy through the restoration of the Diocesan Synod.

I must be allowed to say that its function can never be even approximately discharged by the Ruri-decanal Chapters. These are disciplinary, not conciliary Assemblies—the two functions are as different as those of the veins and arteries in the human body. In discipline, the authority of the Bishop goes forth to the Clergy, and is ramified through the Rural Chapters to every part of the Diocese. In Council, the mind of the Clergy is to come back to the Bishop, and when purified in the free air of the Synod, deposited in him as the heart and centre of action. It is the reciprocal action of counsel on discipline, and of discipline on counsel, which constitutes genuine Episcopacy. The Rural Chapters may serve as Local Committees to prepare matter for the Synod; but unless their suggestions are actually combined in the Synod itself, the consultations of so many numerous subdivisions apart from the Bishop, would have a tendency to break up a Diocese into *cliques*, scatter the Clergy instead of uniting them. These little *synodlings* would be too small for healthy discussion, and too obscure for any practical authority. When it is supposed again that a Synod may be constituted out of these Chapters by convening the Rural Deans to meet the Archdeacons and the Bishop at the Palace, I conceive that something more than a mistake is committed. For matters of disclipine the Bishop does well to take counsel with his officials. But a Synod is essentially an assembly of the Subject Clergy. When the officials undertake to speak for the Clergy there is great danger of speaking too little and too gently. It is not from his own officers, at his own table, that the Bishop will be likely to hear the "rough things" which it is the very object of a Synod that he should hear. Instead of bringing Bishop and Clergy together, this sham representation really puts them further asunder. To the outside Clergyman it is offering the wrong end of the telescope: as he peeps through the inverted tubes of Archdeacon and the Rural Dean, the Diocesan contracts to a point and looks further off than ever.

No! the Diocesan Synod must comprize every Licensed Priest of the Diocese, speak face to face with the Bishop, tell his own special need and suggest his own remedy. This is its essential feature. This is its difference from the representative Synod of the Province. Any attempt to reduce it to a delegation is fatal to the very conception of the Institution.

If it be said that the Clergy are too numerous for such a Synod, that is a reason for subdividing Dioceses, but none for destroying the Synod and making an extension of the Episcopate hopeless by acquiescing in ts present faulty condition.

The Bishop may meet his Synod in detachments, as he now divides the Visitation into several *calls*: and these will serve to mark where new Sees should be hereafter erected. But, I for one would rather have no Synod at all than surrender *the fundamental right of every Priest to take part in it.* I can only briefly add that the Diocesan Synod appears to me the proper place for the introduction of a Lay Representative. It is the Bishop more than the Clergy who needs their Counsel: in his

presence and by his fatherly exhortation their co-operation with the Clergy will be best secured.

The Rural Chapter is too insignificant, the Provincial Council too political. In the Diocesan Synod they may take an effective share without impairing the relations of Church and State. I do not forget that the Diocesan as well as the Provincial Synod is primarily a clerical assembly, but this need not prevent an association of the lay element under the presidency of the Bishop, as provided in the *Reformatio Legum Ecc.* Their functions will be purely voluntary and consultative. Canons and Judicial Censures will remain with Convocation. But mixed Diocesan Synods may be of the greatest value in eliciting the wants of the Church, in maturing public opinion, and in preparing the way for the authoritative action of the Church and State.

Let us once get the Clergy and Laity of each Diocese united in Synod with the Bishop, and the effects will be quickly felt by their separate representatives in Convocation and Parliament. Those two great organs of the Constitution will be reinforced at once with a homogeneous tide of opinion: and render legislation easy and effectual. While in every Diocese the far more numerous reforms for which no legislation is needed, would be quietly and speedily accomplished through the internal action of a Church at unity with itself.

SYNODS OF THE CHURCH.

By the Rev. T. LATHBURY.

It is my intention to devote the time allotted to me on this occasion to a consideration of some of the objections, which are urged against the revival of Synodical Action. By some persons, it is contended, that Spiritual and Ecclesiastical questions may be considered in Parliament. But consistent Churchmen are of opinion that Ecclesiastical matters can only be properly settled in an Ecclesiastical Assembly.

Danger is apprehended from the revival of Convocation after so long a period of inaction. For a long season Convocation did not transact business, because the Church and the country were in a deep sleep. The Clergy did not feel that any measures of a spiritual character were required: and for political reasons, and political reasons alone, the Convocation was not permitted to act. A political Bishop was in some danger; and for his protection the meetings of the Synod were suspended. Of this period Voltaire, in allusion to the Clergy, sarcastically says, "The ministry do not so much as allow those gentlemen to assemble."

For nearly a century after the suspension of Synodical action, the Church, as is now admitted by all parties, was in a most wretched condition of latitudinarianism and indifference. It was the darkest period of our Ecclesiastical History. The period of darkness was the period of the suspension of Synods. Seasons of greater outward trouble the Church has known: of greater darkness never. During this dark period John Wesley commenced his labours. Had the Church been in its present state, he and his followers would probably have been preserved within its pale.

Thus for many years no wants were experienced. The clergy were careless and satisfied. From that state of indifference the Church is

now aroused: and when the revival took place, the eyes of Churchmen were naturally turned towards their Provincial Synods. Churchmen feel that certain questions require consideration and settlement. In all preceding times all purely ecclesiastical matters were decided in the Provincial Synods. Provincial Synods still exist. They are recognised by the Constitution; and they are summoned with each Parliament according to law. And it is most unreasonable to allege that Ecclesiastical questions cannot safely be entrusted to the Synod, on the ground that Synodical action has for a long time been suspended. The Synod did not act, because the civil power interfered; and the Clergy for more than a century did not call for its revival, because they were generally indifferent to spiritual subjects.

Such questions as these, which now call for settlement were never decided in Parliament. They must be settled in Convocation, or they must remain unsettled: for no Churchman could refer them to Parliament—an assembly composed of individuals of all religious persuasions. Never did Parliament interfere with spiritual questions until they had been decided in Convocation: and then only to add their Confirmation. The XXXIX Articles and the Book of Common Prayer were settled by the Synod. Parliament merely sanctioned the work of the Convocation. Such was the case in the time of Elizabeth. Such was the case in 1661. Burnet's testimony, relative to the latter period, is very remarkable. I quote his own words. "It was ordered that the Book of Common Prayer and Ordination should only be read over (and even that was carried on some debate, for many, as I have been told, moved that the Book should be added to the Act, as it was sent to the Parliament from the Convocation, without even reading it; but that seemed indecent and too implicit to others) and there was no change made in a Title by the Parliament. So that they only enacted by a law what the Convocation had done."

The opponents of Synodical action can scarcely be aware of the blessings secured to our country by Convocation. Not only are we indebted to the Synod for our Articles and Prayer Book, but in a certain sense for the Reformation itself. All the proceedings at the commencement originated with that body. By the efforts of the Convocation, under the Divine blessing, the Apostolic order of Church government was preserved. Had the Parliament alone acted, the Church would have been modelled according to the Continental platform: and the order of Bishops would have been suppressed. It was owing to the Convocation that our Book of Common Prayer was passed after the primitive models. Even in 1689 the Book was preserved in its integrity by the efforts of the Clergy. But for their interposition a mutilated Liturgy might at that time have been sanctioned by Parliament.

The law relative to Convocation is clear and express. It cannot meet without the Queen's will: nor enact Canons without the Royal sanction. The Act of submission asserts the full powers of Convocation within certain limits. By the restraining clause, the clergy are not to enact new Canons without the consent of the Crown: with that consent they can still act within the limits fixed by law. To make Canons in Parliament would be contrary to the practice of the Church: and even to enter upon a debate on such subjects would be contrary to usage. Within certain prescribed limits, therefore, the Synod, under the authority of the Crown, can enact Canons and settle questions relative to rites and ceremonies. Its determinations, how-

ever, since the Toleration Act, cannot affect the Laity: but on the Clergy they would be obligatory without any fresh Parliamentary sanction. Such is the law. The powers of Convocation are fixed by the constitution. Without the Crown the Convocation cannot move: with the sanction of the Crown it can settle all Spiritual questions, which the circumstances of the Church may require.

It has indeed been supposed, that the powers of Convocation are abridged by the act of uniformity. But this is a mistake, as I shall prove by a reference to the conduct of the framers of the act. The powers and privileges of Convocation are precisely what they were previous to 1661. By virtue of the supremacy the Crown has always exercised the privilege of setting forth occasional forms of prayers, sometimes alone, at other times in conjunction with Convocation. The act expressly recognised certain powers in Convocation: and its framers never intended to abridge those powers. Thus the act recognised certain forms of prayer for certain days. Yet the forms were not then printed: nor did they even come before Parliament. They were under the consideration of Convocation at the time: and they were subsequently annexed to the Book of Common Prayer by the authority of the Crown. On the days in question the framers of the act attended Divine Services, when the offices were used, to the supercession of the service in the Book of Common Prayer. They also more than once petitioned the Crown to put forth special forms for days of fasting and thanksgiving, attending Divine service when such forms were used. From these facts it is evident, that the framers of the act never intended to interfere with existing laws and usages. They did not intend to set aside any Canon which had been received within the prescribed limits: nor to abolish any usages or customs which had acquired the force of law. They merely intended to enforce the Book of Common Prayer under certain penalties. Whatever therefore was lawful before the act of uniformity is still lawful, unless it has been set aside in express terms by subsequent Acts of Parliament.

It was, therefore, with no slight surprise, that Churchmen heard some time since from the Secretary of State, that the Crown could not sanction the form of thanksgiving prepared by Convocation for the harvests, because there was no precedent. Were not the State Services a precedent? They were prepared by Convocation, and by all subsequent Parliaments were deemed lawful services, until the observance of the days was abolished. Is not the Accession Service a precedent? It has no Parliamentary authority. Are the occasional forms put forth by the Crown unlawful? Assuredly the Crown can give its sanction to a form prepared by Convocation, as was the case with the State Services, as well as to one prepared by the Archbishops and Bishops.

By law and by custom then all questions relative to rites and ceremonies and points of doctrine may be considered in a provincial, or a national synod, at the discretion of the Crown. By the XX. article, the Church has "power to decree rites and ceremonies, and authority in controversies of faith." By the law of the land, therefore, the Church has such power. But the Church can only exercise her power in her synods. No one, I presume, will pretend, that the voice of Parliament is the voice of the Church.

In touching on such a question, I may be permitted to throw out a suggestion relative to the Final Court of Appeal. Churchmen are

generally dissatisfied with the present court. They are of opinion that questions bearing on points of doctrine should be considered and settled in a Church Court. Such a court the Church has in her provincial synods, to which all such questions may lawfully be referred by the Crown. But should the synod be objected to as the Final Court of Appeal, and should it be deemed desirable to constitute a new and smaller court, Churchmen would generally be satisfied, if the selection of its members could be left to the Convocation with the Crown, preparatory to a Parliamentary confirmation. With no court for the the settlement of doctrinal and spiritual questions can Churchmen be satisfied, in the constitution of which they have no voice. Nor can the Church utter her voice except in her lawful synods. Under the sanction of the Crown the synod can lawfully settle questions bearing on points of doctrine as well as rites and ceremonies. By the act of the I. of Elizabeth the right of Convocation in cases of heresy is asserted: and in the act of uniformity its power to settle rites and ceremonies is fully established.

To the objection that the clergy are not fairly represented in Convocation, it is sufficient to reply, that the evil, if any exists, may be easily rectified. Let the Crown authorise the Convocation to amend its representation. With the permission of the Crown the Synod can rectify any acknowledged defects. Were such permission granted, undoubtedly certain changes would be made. The Proctors of Chapters for example, would be transferred to the parocial clergy. There would then be no ground for complaint. And it must be borne in mind, that the over-representation of the present chapters is owing to the interference of the civil power in reducing the Cathedral establishments. Let the Chapter Proctors be transferred to the parochial clergy, and they will be fully represented—more fully indeed, than the laity are represented in the House of Commons. Should other changes be deemed necessary, they could be effected under the authority of the Crown.

The objection that one province may decide in opposition to the other is scarcely worthy of notice. It is not very probable that the two provinces would be opposed. In short no question would be submitted for synodical decision, in which the majority of the clergy would not concur. The fear that some strange thing may be perpetrated by Convocation is groundless, because no act can take effect, nor indeed any subject be introduced for discussion, without the permission of the Crown. At all events the Crown can prevent any opposition between the provinces by summoning the two English with the Irish provincial synods to meet in a national synod, in which all questions would be decided by a majority of the whole.

That the Anglican Church should manage her own spiritual affairs is only reasonable. She managed her own affairs in former times. Nay, the constitution recognise her right to do so. The Established Church of Scotland moreover has full liberty. We ask only for a similar privilege. Were the Articles, or the Liturgy, or the Canons to be revised, the work could not constitutionally be undertaken by Parliament. Such a course would be a departure from former practice.

In asking therefore for the revival of Synodical action, we are asking for nothing new—nothing contrary to law. We are only asking for the restoration of a privilege which is recognised by the constitution. The dark period of the Church of England, to which I

have previously alluded, commenced with the suspension of Synodical action. With the revival of activity and spirituality in the Church arose the call for the restoration of Synods. We are, therefore, only calling upon the Crown to allow of the settlement of certain questions in the only assembly in which they can be decided in accordance with the unvarying practice of the Church, and in conformity with the laws and customs of the realm.

SYNODS OF THE CHURCH.

Rev. A. T. LEE.

By the good Providence of God Synodal action has for some years past been restored to the Provinces of Canterbury and York. A similar liberty is still withheld from those of Armagh and Dublin. In the few remarks which I am privileged to make to this Congress, I shall confine myself to the consideration of the past history of Synodal action in Ireland, and to the present state of the question as regards that country.

To do this satisfactorily, we must go back to the first introduction of Christianity into Ireland. This probably took place about A.D. 432, but it was not till *six* centuries afterwards that Ireland was divided into Dioceses, or that Bishops in it exercised diocesan jurisdiction.

This important fact must always be borne in mind until we understand early Irish Church History aright, and because it has been lost sight of or ignored, many Church Historians have fallen into great errors. Yet let it not be supposed that the distinction between the orders of Priest and Bishop was not thoroughly understood and carefully preserved in the primitive Irish Church. Though Diocesan Episcopacy there was none, the peculiar functions of the Bishops were never overlooked, and the priestly ties never intruded upon the Episcopal office. The Bishops alone consecrated Churches, ordained Priests and Deacons, administered the rite of Confirmation, or consecrated other Bishops (and Dr. Todd in his admirable introduction to the life of S. Patrick has abundantly proved this to have been the case.)* But the peculiar form which Irish Episcopacy assumed arose from the necessity of the case. The Church in Ireland was planted in a heathen land, and for some centuries was surrounded by a very gross form of heathenism. The consecration of Bishops without Sees was therefore a matter of necessity, especially as their duties were chiefly missionary. As the harvest grew more abundant, the demand for labourers increased, and an ecclesiastic eminent for sanctity or learning, and thus deemed especially qualified to spread Christianity amongst the surrounding heathen, was often ordained to the Episcopal office without necessarily taking upon himself the charge of any District or Diocese. Such Bishops necessarily resided in monasteries, for in such lawless times a Christian life was scarcely possible save in a community exclusively Christian. Such communities were accordingly formed in many places, and became centres of learning and civilisation to the surrounding districts. These establishments were often situated

* Dr. Todd Life of St. Patrick, pp. 44, 70, shews clearly that Bishops without Sees likewise existed in Scotland, on the Continent, and in the East.

at a wide distance from each other, and therefore each had to provide the rites of the Church, whether priestly or episcopal, for those who dwelt within its walls. "Hence arose" says Dr. Todd, "the monastic Bishop of the Scotic religious houses. The Abbot might be a Presbyter or Layman, but a Bishop was always connected with the Society, although without Diocesan jurisdiction, and bound like other inmates of the monastery to render an absolute obedience to his monastic Superior." It is however probable, that the jurisdiction of the monastic Bishop gradually extended over the various religious houses attached to the monastery as at Hi and Kildare; afterwards when one of the petty Kings embraced Christianity, he provided a Bishop for his clan, sometimes more than one, and also other clergy. The district which owed allegiance to this chief became the profitable sphere of labour of his Bishop and Clergy, and thus the first approach to a Diocese or territorial jurisdiction arose in the Irish Church. The present Dioceses of Kilfenora, Kilmacduagh, Ossory, and Ross, are nearly identical with territories inhabited by ancient Irish clans. (See Todd's S. Patrick, p. 38).

During the period we are now speaking of, however, the successors of S. Patrick at Armagh were in the habit of going on visitation circuits, and convening Synods in the different parts of Ireland, although their influence as the recognised successors of S. Patrick did not in any way amount to a primatial jurisdiction in the modern sense of the term.*

The first step towards removing this anomalous practice of unbeneficed Bishops was taken at the Synod of Ruthbreasil, A.D., 1110, when Ireland was divided into two Provinces of 12 Dioceses each, but the work was not fully completed till the National Synod of Kells, A.D., 1152, when the four Archbishoprics of Armagh, Cashel, Dublin, and Tuam, were established, and a certain number of Suffragans assigned to each Metropolitan.

Previous to the 12th century then, we must not expect any mention of Provincial Synods in Irish Church History, but from that period they have been frequently convened by the Metropolitan in their several Provinces, even down to the present day. (A list of such Synods held at various times from the 12th century down to the Reformation, in the different Provinces of the Irish Church, may be seen in Chancellor A. J. Stephens valuable and learned opinion on the Provincial Synod of Armagh, p. 18).

It was by means of Provincial Synods that the Reformation was effected in Ireland. In the 3rd year of Queen Elizabeth, A.D., 1560-1, there was not any Parliament, yet the Queen signified her pleasure to Lord Sussex for a general Meeting of the Clergy to the Establishment of the Reformed religion.

This says Dr. Elrington (in his Life of Ursher, p. 41), was, of course, an order to summon, not a Convocation (for such a body was unknown in Ireland), but the *Ancient Synod of the Clergy*, which had the power of settling all matters concerning religion. In England, the Convocation had gradually usurped the powers of the Provincial Synod, in Ireland the Provincial Synods had not been superseded, and by their consent at three different times in the reign of Edward VI., when summoned by Sir Anthony S'Leger, in the 3rd of Elizabeth, when

* Although the word *Archbishop* is often found in early Irish annals, it did not in those times imply anything of jurisdiction. It denoted only an eminent or learned Bishop, several of whom might live in the same Province. See Todd's S. Patrick, p. 14, 19, and especially King's early Primacy of Armagh, p. 13, 17.

called together by Lord Sussex, and in 1565 by Sir Henry Sydney, the Clergy of Ireland received the use of the English Liturgy, and expressed their conformity to the doctrines of the English Church. The Reformation then in Ireland was carried on by the regular assembly to which the affairs of the Church ought canonically to be entrusted.

Archbishop King, of Dublin, in a valuable historical letter to Archbishop Wake, dated Sept. 12, 1717,* after describing the mode of Synodal precedence in Ireland, says that the affairs of the Church there were transacted "sometimes, though rarely, in National Synods, and *frequently* in Provincial and Diocesan." "Then Provincial Synods," he proceeds to say, "were triennial and the Diocesan annual," the first is dropped in the other three Provinces, but has all along been kept up in that of Dublin, and is so still according to the ancient custom, and at it appear all the Bishops of the Province, the Deans, Archdeacons, and Proctors for the Chapter, and the other Clergy. Let us further observe to your Grace, continues the Archbishop, "that the Clergy of Ireland never made such a submission as the Clergy of England did to Henry VIII., nor have we that I know of, any law making it penal to us to make Provincial Constitutions. We have several of these Provincial Constitutions remaining, and an account of the Synods then enacted there."

Up to the year 1717, then, it has been customary for Provincial Synods to meet in Ireland, especially in the Province of Dublin, and this custom has continued in that Province down to our own day, the late Archbishop Whately convening his Provincial Synod in 1862, the year of his last triennial visitation.

These Provincial Synods, convened by the several Metropolitans, *ex mero motu*, without any writ from the Crown, were quite distinct from the National Synods, all the Provinces commonly known by the name of Irish Convocation, which met in Dublin, and which was summoned by Royal writ.

Previous to this date, viz., 1615, the affairs of the Church had been generally transacted in Provincial, more rarely in National Synods; but James I., anxious to conform the Synods of Ireland to those of England, introduced a new body modelled on that of England, and henceforth called like it—the Convocation.

It was by this body that the English Articles of 1562 were accepted in 1634, and the present Book of Irish Canons agreed to. Its first meeting took place in 1615, its last in 1711. It met nine times in all.†

But it is especially worthy of notice that the summoning of Irish Convocation did not prevent the convening of Provincial Synods at the same time, for Archbishop King, of Dublin, convened his Provincial Synod in 1709, although the National Synod or Convocation of the four Provinces summoned by Royal writ had not as yet been dissolved; so that, if the Irish Convocation should again be assembled by Royal writ, this would not in any way interfere with the assembling of the Provincial Synods of Armagh and Dublin whenever the Metropolitan might think fit to summon them.

The Act of Submission not applying to Ireland, the inherent powers of the Irish Metropolitan to convene their Provincial Synods

* See "Christian Examiner," Vol. 14, p. 181, 189 (1827).

† In the years 1615, 1634, 1636, 1639, 1661, 1703, 1705, 1709, and 1711.

has never been restrained by any positive law. It has been declared, on high legal authority, that the Act of Union does not extend the Act of Submission to Ireland.

Since then in Ireland there is no statute law respecting Synods, they must be governed by the common law, which applies alike to England and Ireland, and as it was undoubtedly the common law of England before the Act of Submission, that Metropolitans might summon their Provincial Synods whenever they pleased, such must still be the common law in Ireland, since no legal enactment has ever restrained the Metropolitans there from exercising that power.

But if, as some think, it is desirable that the Provincial Synods of Armagh and Dublin should meet under the sanction of a Royal writ, in the same way as those of Canterbury and York, and that the Irish Provinces of the United Church should then be placed on the same footing as the English Provinces (and all things considered, this would seem to be the most desirable course to pursue), it would be well that those who are seeking to restore Synodal action to the Church in Ireland, should now direct their energies to obtain such writs from the Crown at the meeting of the new Parliament; and if such writs should be issued, the Royal Supremacy would be fully recognised, whilst the inherent rights of the Metropolitans would not in any way be interfered with.

But however brought about, Synodal action in Ireland has now become a necessity, if the Church there is ever to act in real union with the Church in England, and this she cannot do effectually as long as Synodal action is denied her. The Convocations of Canterbury and York have for some years past had full power of deliberation—their precedents are settled—their mode of procedure well known to members of both Houses; and therefore they are now in a fit state to legislate, whenever legislation may be thought necessary. But in Ireland, Synodal action has been unknown for 150 years; and, although the Irish Bishops of late years have again and again pressed upon the Government the justice, as well as the necessity of restoring the action of her Synods, the Secretary of State has more than once replied to the Primate, "That the Government have been unable to arrive at the conclusion, that any sufficient ground exists for adopting such a course."

If then Synodal action is denied to the Church in Ireland till the necessity of the times, such as the revision of the terms of subscription on the compilation of a new Book of Canons, compel our Synods to be convened for legislative purposes, we must not wonder if hasty or unwise legislation follow, nor if such happens must we attribute it to the supposed impulsiveness of Irishmen. Time is required to put in order a machinery so long disused as that of Provincial Synods of the Irish Church, and if this is given we need not fear that any evil results will follow (from the revival of her Synodal action). If the four Provincial Councils of the United Church were sitting co-ordinately, legislation if required would of necessity be slow, and every measure would be thoroughly ventilated before a final decision was arrived at. If hasty or unwise legislation is feared in Ireland, its correction will be found in the great and solemn Convocation of Canterbury, and if it is felt by some that the influence of Canterbury is likely to overshadow that of the other Provinces, will not the necessity of the consent of all being obtained before any measure can become

law in the United Church, effectually restrain that influence within its legitimate limits? The Church in Ireland is the only religious body in that country which is not permitted to discuss and regulate its own internal affairs. The Roman Catholics hold their Councils continually. Each year the Presbyterians have their General Assembly, the Church alone is denied the liberty of free deliberation. For a century and a half this authoritative voice of the Church has been silent in Ireland, and during that period what calamities have befallen her. Can we believe that if the Synods of the Irish Church had been in full operation in 1834, the extinction of ten of her Bishopricks could have been so easily accomplished, and thus thousands of her people deprived of ever seeing personally their Chief Pastor amongst them, but then, as now, the Church in Ireland could not act in her corporate capacity, and in consequence was powerless for self defence, and so one half of her Bishopricks, and a fourth of her scanty revenues, were confiscated. There are, I know, some of the best friends of the Irish Church who deprecate the immediate revival of her Synodal action, fearing that such action might increase rather than diminish the evils that exist amongst us. Such arguments might have some weight, did not these very evils which they fear exist already, and in a much more diffused and aggravated form than they are likely to do, if Synodal action was restored to us. For such evils Synodal action is likely to prove an antidote rather than an aggravation, for in considering this question human passions and human frailties have been too much dwelt upon, and it has been forgotten that the Sacred Synods of the Church are the appointed means for preserving its efficiency, and that by these alone can its doctrine be kept pure, or its discipline effectually revived. As long as they are in abeyance neither the Catholic character of our Church, or the practical difficulties she has to encounter can be effectually brought before the people of Ireland, and till this is done it is worse than useless to expect that we shall make any great impression on the Roman Catholics of Ireland, or even long retain our own position there. We must appear before them as the old Catholic Church of Ireland, the only legitimate successor of the Church of St. Patrick, would we win their affection or even bring them in any large numbers within our fold.

In all parts of the Church in Ireland new life and vigour is springing up. Witness the restoration of her Cathedrals, the re-building of more than half her Parish Churches, and the extension on all sides of the missionary spirit. The greatest evil she has to contend with at present is the great ignorance that exists in England respecting her new character and working. I speak as an Englishman and an Irish Rector, well acquainted with both countries, and till this ignorance is removed (and I know no way by which it can be so effectually removed as by the reports of Synodal Committees acting under a due sense of responsibility), it is hopeless to think that any real or effective sympathy can exist between the English and Irish Provinces of the United Church.

What we ask for then is simply this. We claim for the Church in Ireland the same freedom in Synodal matters which is now freely granted to the Church in England. We ask that time may be given us for bringing her Synods into full working efficiency before they are called to the weighty task of serious legislation. We claim for her the right to consider in Synod that great and fundamental ques-

tion which will soon stir the Church to its very depths, the constitution of the Final Court of Appeal in matters of doctrine. We ask for liberty for her to consider the best means of managing her own internal affairs, of enlarging her missions, of removing abuses which may hinder her labours, and for the opportunity of defending herself in her corporate capacity from those unjust and continual attacks which of late have been so perseveringly made against her. We ask not for permission to legislate, till, when necessity shall arise, the wisdom of the Crown shall see fit to grant that permission to her in common with the other Provinces of the United Church. We only ask for the free exercise of those legitimate powers which will enable her as a branch of Christ's Holy Catholic Church to do that work for which her Lord intended her, and for the accomplishment of which his Holy Spirit still dwells within her.

DISCUSSION.

The Rev. Dr. Pusey, said:—One thought on the subject of Synods is, I am sure, both deepest and uppermost in the minds of us all. How can they be brought to bear upon the well-being of the Church, amid her immediate perils. I will say nothing of the judgment which some eight months ago fell like a heavy blow upon her, save only this, that on the principles enunciated in the course of that judgment, every fresh attempt to check any teaching which should deny eternal truths of the Gospel, must issue in the laying open of fresh articles of faith. Consistently, every denial of the faith must be in turn made lawful; and, as has been well said, the more strictly that judgment was in conformity with the rules of the court, the greater the necessity of some amendment of the court, because the fault must be in the court itself. Two ways which have been suggested for the prevention of further evil are through Synods. 1. The Synod was, from the first, the court of appeal for all who thought themselves unjustly condemned by their own Bishop. 2. The Synod, under further appeal in grave matters to the whole Church, was the place where the doctrine of the Church was affirmed against emerging error. Of the first we have, as you know, the fullest evidence. We have incidental notices of the annual Synod for the redress of grievances before the Council of Nice throughout the Eastern Church. They were made part of the universal law of the Church by the Council of Nice, renewed by the fourth and sixth general councils, and adopted by the civil law. We have evidence of the actual practice in the Patriarchate of Antioch, in Africa, Illyricum, France, Spain, Germany, and Britain. They survived in Spain until Mahommedan armies swept over her; in France and Germany until about the beginning of the tenth century. Appeals to Rome made them useless, bringing only expense and disgrace. Among us they existed in the ancient British Church, were renewed when our Saxon forefathers were converted, survived the Norman Conquest, and all the trouble, until Henry VIII., being merged in the Upper House of Convocation. Their principle was recognised by Magna Charta, and you will remember, better than myself, the distinct testimony given to them by Henry VIII., in 24 Henry VIII., on "The restraint of appeals," a statute revived by Elizabeth, and still in force, in which, having spoken of the temporality and spirituality as the divisions of the realm under one temporal head, he bears witness that the spirituality had always been found sufficient in matters spiritual. Even in the Court of Delegates, for seventy years, none but Bishops sat in any spiritual cause; and, until 1839, the name of any civil judge is found only in one commission out of forty. A Court of Appeal—which had been tried in such a variety of countries, under every conceivable difference in things external, state of society, national character, learning, and to whose good working testimony was given towards its close—a notorious fact—may well be thought a safe tribunal. Nor will it be thought that our Bishops are less competent than those in the ancient British or Anglo-Saxon times. You will remember that when the late Dr. Blomfield proposed the substitution of

this court as the final Court of Appeal, his bill, with the whole weight of the then government against him, was lost only by a majority of 20 in the House of Lords. I am told that it is thought that another plan would be more favourably received, according to which the facts of the case should be adjudged solely by civil judges, but the doctrine of the Church, whereon any question should arise, should be laid down by the Synod. This would proceed on the principle that those whose lives were devoted to any study should decide in matters of that study. In civil law we should find civilians; in common law, eminent common-law lawyers; in theological law, those whose study had been the law Divine. This, too, would be safe, for no very lasting evil arises from the wrong acquittal of an individual, so long as the standard itself by which right and wrong, truth and falsehood, are measured is not made crooked. For such is our English love of truth that if any one should escape condemnation simply because he had stated his false belief evasively, no human talent would ever restore his influence. The other way in which the evils of wrong decisions of the final Court of Appeal could be amended by a Synod should not be lost sight of. *Wherever there is property there the State will interfere, lest civil wrong should be done.* It has done so in the case of the Baptists; it would have done so, but for some legal technicality, in the case of a Roman Catholic priest. But what would the Baptists or any Dissenting body do in such case? Of course, if they themselves still retained the principles on which they started, they would re-affirm more distinctly the doctrine or opinion which the civil court had impugned. Churchmen claim for themselves only the self-same liberty which is afforded to Dissenters, to make clear the undoubted meaning of our formularies in any case in which their meaning shall be morally certain, yet may not be so expressed as to render it imperative on the legal mind, which thinks it right to give the accused the benefit of any possible way of escape, to pronounce an offender guilty. Our cause is that of God—of the Word of God—of the faith given by God—of the Church and people of God. It must prevail; for greater is He that is with us than they which be against us. Only let us not lose courage; let us seek of God's grace that we may not injure His cause by our lack of wisdom; let us seek of Him zeal for His truth, love for those who know it not, and perseverance until it be established as the rocks which may not be removed, but stand fast for ever, and pray Him to carry on His own cause.

The Ven. Archdeacon DENISON said the life of the Synod was the keeping of the faith. If they looked back to the history of the old Synods of the Church, they would find that they established the Faith. He had been asked while fighting these matters in Convocation why he troubled people with such abstract questions, but he said until the Synod had done what it could to maintain the laws of the faith wherever that faith was assailed, it was a mockery to talk of any practical questions at all. In referring to the civil and spiritual powers, he said there had been a great deal of conflict between the two, and there always would be; there had been times when the spiritual encroached upon the civil power, but no one wanted this. It was perfectly ridiculous to talk as the *Times* talked in reference to priestly power and domination. He repeated it was most absurd to talk of the power of the Priesthood as the *Times* talked, for the purpose of catching those people who read the *Times* perhaps more than they read the Bible or the Prayer-book. He believed it would be an evil day when people built their faith upon such a monstrous production as the *Times* newspaper. After referring to the vigorous efforts being made for the objects in view, he said they would have what they asked God for, and though they might not receive it during their own lives, they might, in God's own providence, go to their graves with the knowledge that sooner or later they would give it to their children, and a noble inheritance would it be. They did not want to interfere with Parliament in any way; they wanted to say, "Here we are, with God's grace, to tender you advice for the benefit of His people in this country—not only Churchmen but Nonconformists, and we ask respectfully to be allowed to give you that advice." He concluded by reading an extract from a report of the Committee of Convocation of the Province of Canterbury, which he earnestly recommended all to purchase.

The Rev. J. KEBLE next read a paper upon the subject:—He supposed that no one could doubt but that this present subject came within the limits of a Church Congress for consideration. It was plain from the New Testament that Bishops could decide on points of doctrine after deliberation together: it could be proved also from history—nothing was more clear. We were at present inclined to condemn the Court of Privy Council, because of recent events, but it must be remembered that that Court has existed

without any warm opposition to its constitution; and but for a decision still fresh in our minds, accompanied, perhaps inadvertently, with expressions calculated to disseminate error, we should still be undisturbed as to its nature. Indeed, *a priori*, it seemed a good court. It was so constituted as to make success in its operations a most probable result. It was composed of persons well versed in comman law, and also those acquainted with ecclesiastical law. It had, then, in this combination an arrangement which, it might have been supposed, would have ensured good decisions in cases brought before this court. However, it had not turned out so—it was otherwise. Why, it may be fairly asked, this unexpected result—why the failure? The answer is, *because it was an infringement on the Bishop's rights.* It took into its hands a power which was not to be exercised by that court so constituted. It was a *human invention*, and so, like all merely human things, liable to failure and error: not only its decisions, but its *principles of proceeding*, turned out to be wrong ones. For, in other courts of law, dissentient judges gave their respective opinions, but in this no such liberty was granted; even an Archbishop could not give his opinion, although he wished to. This was a grievance, one against which he must be permitted to speak as a citizen, apart from the fact that he was a Christian. Another grievance was, that when the reasons were set forth, the court had not to bear the guilt of them. They were not to be spoken of or disowned. Such a state of things was quite anomalous. It was an all-important subject, even more important in its practical bearings, perhaps, than that most solemn question of Inspiration. Never was its practical aspect set before him more forcibly than when talking to an old woman in his country parish—a poor woman, she had a son who was a great trouble to her from his wicked habits. He (Mr. Keble) told her about this—about the awful doctrine of eternal punishment being called in question. He had told all what he thought of the matter, to forewarn them. The poor woman was terribly alarmed to hear of any doubt on this solemn truth, and said,—"Oh, what an effect it will have, when my son hears it, on him! What will become of him?" He always stood to it, that there was real philosophy in the old woman's remark, that this doctrine, being questioned and doubted, would have an effect upon many in the way she dreaded, and, therefore, the remedy should be sought as soon as possible; and even then a long time must elapse before the evil of the sentence could be removed, and all traces of it expunged, so that (it is a sad thought) every hour, during the interval of delay, souls may be lost.

The Right Hon. Joseph Napier said he thought there was no difference of opinion as to the subject of Diocesan Synods. He alluded to the objects they aimed at as practical men, and observed that nothing now remained for them but "to go and do." With regard to Ireland he pointed out that an united Convocation was that at which we must aim.

RURAL DEANS AND DECANAL CHAPTERS.

Archdeacon of ELY; Rev. Prebendary MAYNE.

Archdeacon of ELY.

"Rural Deans," says Blackstone, "are very ancient officers of the Church, but almost grown out of use, though these Deaneries still subsist as an Ecclesiastical division of the Diocese or Archdeaconry. They seem to have been deputies of the Bishop, planted all round his Diocese, the better to inspect the conduct of the Parochial Clergy, to inquire into and report dilapidations, and to examine the candidates for Confirmation, and armed in minuter matters with an inferior degree of judical and coercive authority." Burns explains that besides their duty concerning the execution of the Bishop's processes it appears their office was to inspect the lives and manners of the Clergy and people within their district, and report the same to the Bishop, to which end,

that they might have knowledge of the state and condition of their respective Deaneries, they had a power to convene Rural Chapters. These Chapters were made up of all the instituted Clergy, or their Curates, as proxies of them, and the Dean as President or Prolocutor. All Rectors and Vicars (or their Capellanes) were bound to attend and to bring information of all irregularities committed in their Parishes. Chapters for ordinary business were held monthly, but these were altogether inferior in importance to those solemnly assembled quarterly. It would seem that laymen also (the sidesmen or questmen probably) were admitted at the four quarterly Chapters, for Kennett states (Vol. II., p. 349) that at such meetings care must be taken "that the constitution of Othoben, the Pope's Legate in England, should be recited distinctly and openly before the whole Chapter, all laymen being first excluded." These Chapters were not independent of the Archdeacons, for in Burns we read:—"And they (the Archdeacons) shall endeavour frequently to be present at the Chapters in every Deanery and therein instruct the Clergy (among other things) to live well and to have a sound knowledge and understanding in performing the Divine office." "Legally speaking," says Cripps, "the office of Rural Dean can be scarcely said now to exist, or to have any duties necessarily connected with it, for during the long period of its decay custom seems to have transferred all the necessary duties of such an office to the Archdeacon. At present, therefore, the duties of the Rural Dean would be only such as he might be deputed to perform by the Bishop or Archdeacon, for the performance of many of which it seems that the office may be very usefully revived. In several of the statutes, he adds, which direct the issuing of Commissions by the Bishop, the Rural Dean is mentioned as a party who is to be one of the Commissioners." It is important to note this, viz., that the Rural Dean is a recognised ecclesiastical officer by recent legislation, as in 3rd and 4th Vic., c. 86, s. 3, where it is said: "When the Bishop issues a Commission of Inquiry, the Vicar-General, the Archdeacon, or the Rural Dean, shall be one of the five Commissioners." It would appear also, that the Ecclesiastical Commissioners have power to re-arrange the bounds of Deaneries with the sanction of the Diocesan.

This is a short summary of the present condition of Rural Deans and Decanal Chapters, concerning which I have been requested to read a paper. Of late years the subject has occupied considerable attention; in fact, since the year 1832, when William Dansey put forth his exhaustive treatise, called "Horæ Decanicæ Rurales," (a second edition of which was published by Rivington in 1844) and awakened the attention of those in the higher places of the Church, to the utility and importance of this branch of our Diocesan system, which for centuries had been so generally and unaccountably forgotten. Our Reformers found the Decanal authority, we read in Dansey, reduced to a very low ebb, and desired to revive it and apply it to the improvement of Church discipline. For this purpose they prepared wholesome and efficient enactments, which for want of legislative confirmation fell to the ground. Charles II. promised, but did nothing, and so the matter rested till Queen Anne's reign, when amongst other heads of business committed to the Convocation, was one for "the establishing Rural Deans where they are not, and rendering them more useful where they are." In consequence of this, the Upper House having considered the Report made from the Committee of both Houses, came to resolutions, which unfortunately, through disputes about mere trifles, and

jarrings about nominal privileges between the two Houses, were thrown out, and so, through the oppositions and littlenesses of the Lower House, the project fell abortive to the ground, and was never afterwards renewed. It is much to be wished, that now Convocation is revived under better auspices, this important practical subject should be thoroughly discussed and promoted.

The progress made in the revival of Ruridecanal action during the last thirty years is most encouraging for all those who are anxious, by a due subordination of officers and division of labour, to make the Church of England and Ireland thoroughly efficient, and in reality, as well as name, the Church of the Nation. Recent extensive inquiries which in view of this meeting of Congress I have ventured to make, reveals the gratifying fact that with scarcely an exception our Dioceses have their full compliment of Deans, who receive the greatest encouragement to perform their delegated duties, both from the Archdeacons and the Bishops. I am deeply grateful to my spiritual fathers and brethren for all the trouble they have taken to supply me with papers and results in answer to my six hundred applications. Would that I had time or ability to do justice to their answers, or even give a fair idea of the amount of Church work which is in most parts being carried on under their supervision, by the action of the Rural Deans, those captains of companies in the great Church army, as one has called them, whose services are absolutely necessary, if the Colonels of regiments, the Archdeacons, and the Generals of divisions, the Bishops, are to handle their forces effectively for the overthrow of vice and error and the triumph of holiness and truth in the land.

Though the lines of action laid down for the office of Rural Dean are to a great extent the same in the various Dioceses, yet the differing circumstances of districts and the partly tentative character of the whole system, makes it difficult to describe all the duties of the Rural Deans, and presumption to define too closely what should or should not be the constitution, powers, or debated-subjects of the Chapters. There is evident need, I may say, of bracing up the system and giving such *status* to the Rural Dean as shall ensure yet more the respect and co-operation of Clergy and Laity, who, in some cases, still look upon the office as an usurpation, and in others, are slow to acknowledge its utility or to benefit by its use. Many of our Bishops are helping much to do away with this feeling, by inviting the Deans and the Archdeacons to meet in Conference at their palaces, and to take council with them on the state of the Parishes, and on the subjects which may be profitably brought before the Chapter. Such annually gathered councils of the picked Clergy of each Diocese must lead more and more to unity and vigour of action, and to the better appreciation both of the importance of the office of Rural Dean, and of holding Decanal Meetings by which the opinions of the Clergy and Laity may be accurately ascertained. The results already effected are very striking, and definite rules for Chapter and other meetings have been agreed upon, which are now in active exercise, with most happy results in Ireland as well as England and Wales. One caution alone I would venture to give, founded upon numerous letters, which is this, to avoid limiting the Chapters to the special subjects proposed by the Bishop or his Council. Great latitude should, I think, be allowed to the Rural Dean and his Chapter or meeting, so that the higher powers may gather the genuine opinions and wishes of the ten or fifteen parishes comprised in the Deanery. And even when subjects are proposed by authority, they should, it is urged,

be put in such a way as not to seem by means of them to be dictating a particular view or policy. The Rural Deans and the Clergy of a locality need to feel that they have the open, avowed sanction and countenance and confidence of their Bishop and Archdeacon, and that they are trusted, and expected even, within very generous limits, to consult together for the common good, on condition that the Ordinaries be kept officially cognizant of their doings, that they may advise, check, encourage, authorize, or disclaim, as they, having wider experience, may see necessary.

I would now endeavour to enter somewhat into the particulars of the subject in hand, taking as a guide the questions and answers to which I have referred. First, as to the work of the Rural Dean. Practically this officer is called upon, in one or all of those years in which the Bishop or Archdeacon does not personally visit the Parishes,

(1), To inspect Fabrics and sacred enclosures, especially Churches, Churchyards, and Cemeteries, and also Parsonages, Glebes, and Schoolhouses; and to make such suggestions and directions as may lead to restoration, or preservation, or enlargement. It is submitted that it would be well, when a vacancy in any Living occurs, for the Rural Dean not only to inform the Bishop of the same, but to visit during the vacancy, and to send such full particulars to the Bishop and patron of the state of the buildings and the Parish generally, as shall be a guide in the choice of a Pastor, and in the conditions of acceptance, as well as afford to the new Minister himself hints which may enable him the more satisfactorily to enter on his duties. The question of dilapidations is intimately connected with the inspection of the Rural Dean, and it is submitted whether there should not be an authorised surveyor to assist and report from time to time, who should be paid a certain fixed or graduated amount from the profits of the sequestrated Living during a vacancy, on condition that he be not employed in the practical carrying out of the necessary works.

(2), The Rural Dean's work is to communicate, after due examination, either to the Bishop or to the Archdeacon any matters affecting the Clergy, the Services, the Church officers, as Churchwardens, Sexton, Clerk, &c., or the property of the Churches in the Deanery which seem to need attention. Many a scandal, irregularity, and inquiry, may thus by timely notice be stopped, and the Dean's power be brought in to support good order and due discharge of functions.

(3), Another duty is to be a channel of communication from the Bishop to the Clergy in many cases, where the Dean's friendly interposition with those who are well known to him in his district would be better than the more formal interposition of a superior officer. It is as a peacemaker and referee in many minor matters that the Dean is found most useful. And hence the importance of appointing the right man, who shall carry with him the confidence and respect of his brethren—a well-tried man, of standing in the district, whose own Church and conduct may be quoted as an example to others; and who, while zealous and firm, shows practical wisdom in dealing with the laity, and is known to live as much as possible peaceably with all men; and, let me add, who will not obstinately oppose the wishes for consultation of his brother Clergy. In connection with this comes the question of the manner of appointment, whether by election of the Clergy, or by nomination of the Bishop. In most Dioceses the latter is now the established practice; but in Exeter Diocese, as in most Dioceses of old, the former obtains. This system is said to work well, espe-

cially when the same person is continued in office three or five years. It is a grave question whether the tenure should not be of limited duration, so as to give the opportunity of getting rid quietly of a Rural Dean who is inefficient or otherwise objectionable, as well as to encourage more unflagging attention to duty in others by the prospect of holding so honourable a position. It would also help to relieve the office of one great drawback—its expense—which is apt to become a burden, and so a hindrance after a few years.

(4), The Rural Dean's work is to investigate the state of education in the district, and in one or two Dioceses at least, to act as inspector. Anciently the Dean was called upon to catechise and to report carefully about confirmation, &c. In a certain connection with this, one Deanery has established religious knowledge examinations.

(5), One more duty, and that of the utmost importance, is to convene and preside at Decanal Chapters, and at combined meetings of the Chapter and a certain lay representation of the district.

I think it very necessary that the right of the Clergy to meet and debate alone in duly convened Chapter should be maintained. At the same time if the Church is to do the work appointed her, the spiritual gifts of her other members must not be disregarded, but except when subjects essentially Clerical are discussed, the Laity by their representatives should also be duly invited and consulted. These representatives should be, as I humbly conceive, and, as I stated in my paper of last year's Congress, the Churchwardens and Sidesmen, and certain others nominated by each Clergyman of the Deanery separately, or by the Clergy in conjunction, or by the Dean or Bishop. It would be well if these nominated laymen were called lay consultees according to the scheme of the Church Institution, and that the combined meeting should have a Lay Secretary as well as the Clerical Secretary of the Chapter, "whom," as Mr. Henry Hoare has written to me, "brother laymen might have an acknowledged right to address on the business of the Church Institution (and other business, I would add), without that awe commonly and justly felt by laymen when addressing the Clergy officially."

With respect to Churchwardens and Sidesmen, it is alleged, that they are often hostile to the Church, and Dissenters. For my own part, I would even then invite them to Council, feeling quite sure that much of their present hostility, and even Dissent, arises from their being cut off from improving intercourse with the body of Clergy, and equally sure that it must be possible in every neighbourhood to govern and even change the unruly one, by adding to their body some well-chosen consultees. Some of my brethren, I am persuaded, make a great mistake when they consider the Lay element impossible in their own districts, because they have only tradesmen or farmers in their parishes. These are the very men who will be, after a while, by judicious management, most improved, and become probably the most trusty helpers. I speak from experience. It is most assuring to find that many are trying to work the meeting as well as the Chapter, and can give the most satisfactory account of success. We do not know our strength till we have welded our people together as one man for Church defence and extension, and this throughout the country by organizing Decenal Meetings like one I have been told of, which, in addition to the Clergy, has twenty lay consultees, consisting at present of an earl, a general, eight county

gentlemen, two lawyers, one surgeon, yeomen, tradesmen, and six farmers. There is no difficulty with these. Good feeling is maintained, and the views given by the laymen are greatly valued. This answer has been given by every one who has kindly replied to me. The only difficulty seems to be to get the laity to attend, a very serious one, but admitting in part of a simple remedy. Our time, say the laymen, is much occupied with necessary business, and we do not care to attend meetings for mere talk. In order then that the laity may be induced to come the subjects must be practical with a yea or nay at the end of them, or some action in prospect. If due care be taken in this particular, the laity will come, and will save the Clergy from consuming their time so much as they do in secular business as well as from the odium so often attaching to such position. It is for the interest of the cause of Christ and of themselves, writes my correspondent, that they should be relieved of such work to a large extent whilst they would thus go far to find an outlet for that zeal of her members, which it is the reproach of the Church of England she knows not how to employ. This would give, he adds, more time for pulpit preparation and pastoral visiting, which are the chief means for calling forth the energy and love of the Church, and which no mere theory, or views, or system, can effect. With respect to the Chapters of the Clergy it seems almost on all hands agreed that they are far superior to the ordinary Clerical meetings, because they are open to all, are called by authority, and discuss, in addition to the sense and application of Holy Scripture, &c., subjects of common interest which help to good feeling, and often to less diversity of practice. I am astonished to find how entirely all agree on this point that Chapter meetings are valuable occasions for mutual aid, for increasing personal regard, for "rubbing off angles" and teaching men at least to hold their own with more modesty, and allow a better motive to those who may have differed from them.

As to the subjects debated at the Chapters or meetings, and the good resulting, I can only quote the statements and opinions which the Bishop of Lichfield has kindly sent me through his Chaplain. After describing Decanal Chapters, and meetings with lay consultees in different parts of the Diocese, and telling that no difficulty has been experienced, his lordship explains the things discussed as (A) matters affecting Church extension, at home or abroad, (B) Matters affecting education, (C) Practical matters likely to stimulate us to more consideration of the wants of our people, and likely to stimulate us to greater activity, and patience, and prudence, in our Parochial work. Great good, it is added, has resulted under God's blessing: material good in the building of Churches, Parsonage-houses, and increase of endowments, spiritual good in enlarging our interest in the Missionary work of the Church;—more charity and forbearance towards one another;—increased zeal and knowledge;—improvements in the Parochial schools through Ruridecanal examinations. Had I time I could tell the same of other Dioceses, and prove how in Ireland as well as England the Chapter and meeting are being viewed with more favour, and considered even as necessary for the Church's growth.

But I prefer to pass on to notice some suggestions which have been made, and which may help to remedy admitted difficulties. Whether the Clergy meet alone or with others, the *place of meeting* is of grave importance. The Rural Dean's house is not always the most conveniently situated or commodious, and he may not be well able to bear

the expense of even a frugal repast, quarterly or half-yearly, as arranged. Two alternatives suggest themselves. First, that the meeting be held in some central place where a public room may be had, and an inexpensive ordinary be provided at the inn or hotel, for which each can pay his share. The plan helps to give a more official character to the meeting, and rids the Dean of any great outlay. Secondly, that the meeting be held at different places in a kind of cycle agreed upon beforehand, some of the richest laity, if there be such, taking their turn. Thus the poorer members or those whose houses are unsuitable, Clergy or Laity, need not be burdened at all, and at the same time need not feel under special personal obligation to one or other individual. The richer laity would feel honoured by such meetings at their house, and some degree of useful interest be excited in several parishes. Wherever the meeting is held, it should commence with a short Service, Holy Communion if possible, and an official register should be kept of all proceedings, with minutes of what has been said, to be read at the next meeting, in order, one has added, that the Clergy may come with well stored wallets and be the more careful in their statements. For, as one writes, the Clergy must take care to be well a-head and not give a doubtful opinion. Again, if the Clergy, writes a layman, are to lead the laity, they must be in advance of them. There seems to be a jealousy of the Archdeacon's interference in the Chapters of one Diocese at least, and there, if present, he is not permitted to preside. The practice is different in others. That there should be two independent co-ordinate authorities is to be deprecated, and sometimes leads as I am told to painful collisions. I cannot but think this a misfortune, as the two offices are closely connected and should be subordinated to the common good. But this and other supposed evils must soon work their own cure when we have the most learned hardworking and judicious Prelates, evidently anxious to do, what so many of my correspondents press, give the full weight of their sanction and support to the office of the Rural Dean. Whatever, says the Bishop of Lichfield, speaking in this, I am convinced, the views of the great majority of the Bench, whatever adds weight to the office of Rural Dean (as the giving into his hand formally a seal of office by the Bishop), seems to me helpful to the organization and life of the Church.

To keep the Chapters or meetings at work it is suggested that all questions of importance before they are voted on in Convocation should be submitted in the various Deaneries. And one other most practical means of keeping the Decanal Chapters in active exercise suggests itself, with which I will conclude this important paper, viz., a Committee of Clergy and Laity to carry forward works of local spiritual importance. The Church Defence Association at Cambridge, to whose suggestion this Congress owes its existence, has not only proposed a plan for encouraging such works, which has received the highest sanction, but has successfully in its own and other neighbourhoods carried it out. The plan is to obtain in each Rural Deanery a full and accurate statement of its spiritual wants, and to form a working Committee of the Deanery for bringing these wants distinctly before the Deanery, especially before the owners of property and before the congregations, and patrons, &c." This, said the *Nonconformist* some time ago, "is the well devised organisation which is to bring the Church's influence to bear upon every part of the country. No doubt if energetically prosecuted it will produce immense effect." The answers that I have

received to my fifth query shew that the Church is beginning to appreciate this common-sense plan, and I would earnestly commend it to all who wish to test the power and exhibit the efficiency of a fully developed, practical Ruridecanal system. Thoroughly to know our necessities, and the exact help we really need, is half-way towards getting them supplied.

Let all the Deaneries simultaneously set about this work of trying to fathom and supply their own wants, and I think many other improvements we desire will the more quickly follow, free Churches, the Offertory, Diocesan Synods, and withal, an enlarged Episcopate to superintend and direct the mighty effort of Church extension, which is the only sure and lasting Church defence.

RURAL DEANS AND DECANAL CHAPTERS.

Rev. Prebendary MAYNE.

I suppose, that I have been selected to give an Address on the above Subject, as having held the office for above 25 years and probably being among the Senior Rural Deans in the Province.

May the interests of our Church be advanced by this Congress, and "God in all things be glorified through Jesus Christ."

(A.) RURAL DEANS.

To pass over subjects already noticed, I would refer to the

I.—Title.

i.—πρεσβυτεροσ επιχωριος or Archi-presbyter.

The Presbyterial Primacy of the Rural Dean has always been recognised.

ii.—*Decanus* originally over 10 persons or places—as the Cathedral Dean was over 10 Prebendals—in the Councils of Great Britain and Ireland A.D. 1052, styled "*Decanus Episcopi.*"

II.—Appointment.

At one time by the Bishop and Archdeacon, at another, elected by the Presbyters and recommended to the Bishop. Now almost generally by the Diocesan.

The Form of appointment ought to be uniform through the kingdom.

III.—The tenure of the office.

It is held at the will of the Bishop—in some Dioceses only for a year—but a permanent tenure, or at the least for 10 years is desirable, as it is impossible for a Rural Dean to see many necessary works carried out, except by ordering portions to be attended to, as the funds of the Parish may allow.

A new Rural Dean might order somethings quite different, and cause confusion.

IV.—The authority.

The Rural Dean has only a *delegated* Authority from the Bishop. He is his *Substitute* for certain purposes. I can testify to the general

respect and attention to the office both from the Clergy and Churchwardens.

V.—The duties.

i.—He had formerly to attend at "*Diocesan Synods*," and report to the Bishop on matters, which had reference to the Priests; as the Dean, on those referring to the Chapter; and the *Archdeacon*, on those to the Deacons.

In some Dioceses, an Annual meeting is now held at the Palace for consultation, to which the Bishop invites the Archdeacons and Rural Deans, in others, only in cases of emergency.

ii.—To announce to the Bishop the Death of Incumbents, and the ministration of unlicensed or vagrant Clergy.

iii.—Parochial Visitation of "*Churches and Churchwardens.*"

I would leave this most important duty entirely with the *Archdeacon*, whose office is, among other duties, to direct the Deacons, as their Chief, and to act, as the Bishop's Vicegerent. *He* is styled in Canon Law "*the Bishop's Eye.*"

The Archdeacon has the *charge of Parochial Churches.*

The 86th Canon directs, that all Archdeacons shall survey the Churches once in every three years, in their own person, or cause the same to be done.

Bishop Gibson writes, "It is *the right and duty* now of the Archdeacons, according to the constitution of the Church of England, to inspect the Churches and Chancels, with the ecclesiastical houses and possessions in the several Parishes within their jurisdiction," and adds, "That it is to these *parochial* visitations; and not such visitations, as are now held by Archdeacons, (which seem only to be the remains of the ancient Synods); that our ecclesiastical laws ordinarily mean, when they speak of Archideaconal visitation: and that it is on account of the same parochial visitations—and *not of these*—that the Archdeacons claim and enjoy their *procurations*," again "In all the Provincial and Legative constitutions, or the glosses upon them, there is not the least intimation of the Rural Deans being *parochial visitors*, or their having any concern therein; which work by the whole tenor of them, is supposed to belong *wholly* to *Archdeacons*, as the legal admistrators of that branch of the episcopal jurisdiction." The Bishop of Manchester does not allow his Archdeacon to visit the Clergy, or to interfere between them and himself—their office is confined to inspecting the Churches and holding visitations of the Churchwardens—this I conceive to be a move in the right direction. But, as to Parochial visitations, whether by Rural Deans or Archdeacons, I would relieve them of the climbing of Ladders, Bell Turrets, Roofs, &c., as not occupation peculiarly clerical, by the appointment of experienced Building Surveyors,—They might inspect 300 Churches and Parsonages—100 annually at their own time—and then report to the Archdeacons previously to the Bishop's triennial visitation.

The reasons for confining this duty to the Archdeacons, are

i.—To avoid the clashing of authority and possibly of orders with the Rural Deans; thus perplexing the Churchwardens, and lessening the small influence of the Rural Deans.

ii.—The Archdeacons have power to enforce their orders,

iii.—The Rural Deans have no Apparitors—or Dues, even to meet their expenses—while the Archdeacons have their officials and *some* income. Our Wives and Daughters know to their cost the amount of transcribing and writing of reports and circulars.

I recommended to the late Secretary of our Bishop, a form of notice to the Rural Deans, which would give them authority for their Inspection—save them much trouble, and put the Diocesan to a very trifling additional cost.

(A copy I shall be happy to send to any Rural Dean.)

What, then, are the Duties of Rural Deans?

i.—To be ready at the Bishop's call to inquire into abuses and complaints made to him.

ii.—To report to him, whatever may be wrong in the lives and manners of Clergy and Laity.

iii.—*Induct* into livings within their Deanery, and institute by commission where the Bishop is unable to do so.

iv.—Act as Sequestrators with another Incumbent.

v.—Hold the office of Surrogate, as giving a little influence and some remuneration.

vi.—At the visitations, act as *the Deputy* of the Bishop (and of the Archdeacons, if they continue this duty) should illness, infirmity, or other cause prevent their attendance—not to give a charge, not to preside at the business of the day.—The Clergy would prefer this to presence of a stranger, and recognise them as Diocesan and Decanal officials.

vii.—Preside and help in the arrangement of Decanal matters and meetings.

And now—

(B.) DECANAL CHAPTERS.

I.—"Rural Chapters" expired at the Reformation, and till the last 30 or 40 years existed only in the shape of "*Sociable meetings.*"

If re-established as "Chapters" they ought to be composed, as of old—and I doubt, if this would be palatable to our "Chapter" aspirers—without such pretentious titles, the more suitable name would be Local Clerical or Clergy *Societies* or *Associations.*

They are desirable to promote order and uniformity, cultivate friendly feeling, arm the brethren against common dangers and difficulties, give an opportunity of reporting communications from the Bishop, of collecting the opinions of the Clergy on matters of interest in Church and State, and of preparing and signing petitions.

II. = Their number and objects.

A.—An annual *Diocesan Congress* would be most useful—to which the Bishop would summon the Dean and Canon in residence, the Archdeacon and Rural Deans and an equal number of Lay Churchmen. To secure those of intelligence and influence, the Members of the two Houses of Parliament resident in the Diocese, and the Chairmen of the Quarter and Petty Sessions might represent the Laity.

B.—Four meetings per annum in each Deanery would be ample.

i.—*The Visitation.*

ii.—A meeting of Clergy and Laity: for electing the Committees and Officers of the Decanal Associations of Church Societies: for electing representatives to the Diocesan Boards: for co-operation with the "*Church Institution*" and similar objects.

iii.—At the two remaining Quarters and in Ember Week "Clergy Decanal meetings," with a subscription of 2s 6d per Annum, to constitute membership: for consultation and the discussion of topics of general interest.

The meetings should be held in a Public Room—and in a central Parish; and once in the year commence with the Holy Communion in a Church, where the feelings of the Brethren shall not be hurt either by a careless irreverence, or by a display of extravagant decorations and postures.

iv.—"Clerical meetings," for devotional exercises, spiritual edification, Biblical research, discussion on questions entering into the personal experience of the soul's inner life, can only with profit and pleasure, consist of Brethren, who are like minded, and need not be confined to Diocesan or Decanal boundaries.

v.—Such objects, as "School Masters' Unions," "Choral Associations," &c., need not be confined to Deaneries: the tendency of the present day is to multiply all public gatherings—we must guard against being drawn away from our special duties in our own Parishes and homes—*here* is the strength of the Church of England.

While we are seeking by Congresses and other means to improve and keep in effective action the machinery of our Church, let us pray for the outpouring of the Holy Spirit, "without whom nothing is strong, nothing is holy" that we may be "led into the way of truth, and hold the faith in unity of Spirit and in the bond of peace:" remembering that the "Wisdom, that is from above is first pure"—*then "peaceable."*

May "the Lord direct our hearts unto the love of God, and into the patient waiting for Christ."

The Rev. Prebendary MACKARNESS, Mr. ROWE, and others made a few remarks.

EVENING COLLECTIVE MEETING AT THE RIFLE DRILL HALL.

FOREIGN MISSIONS AND SUPPLY OF MISSIONARY CANDIDATES.

THE LORD BISHOP OF GLOUCESTER AND BRISTOL IN THE CHAIR.

The CHAIRMAN said he rejoiced to see so large an assembly collected together that evening. Before he called on the respective readers of papers and speakers he felt, considering the very noble hall in which they were now assembled, it was his duty, in the name of the Executive Committee, publicly to render thanks to the Volunteer Rifle Association, for having made the members of the Congress members of their own association, and offered them every facility for the happy conduct of this meeting. He was glad, by their applause, that they testified to them the gratitude they felt for this great and thoroughly brotherly kindness.

Rev. T. V. FRENCH; Hon. and Rev. Canon LYTTELTON; Rev. C. D. MARSTON; Rev. E. J. PHILIPPS; Rev. W. KNIGHT.

Rev. T. V. FRENCH.

I CANNOT but regard it as a most happy augury for the Mission-work of our Church, that now for several successive years the subject intrusted to me has been included in the programme of the proceedings of the Church Congress.

We are thankful for this; and the more so because we believe that the causes which have contributed to this public recognition of the importance of the subject, lie deep in the Church's heart and life, and are of an abiding and permanent character.

The head of one of the German Training Institutes (Rev. C. F. Schlienz, of St. Crischona), in a letter which I received from him a few days since, remarks:—"It is a matter of surprise to me to receive so many inquiries on the subject of the Training of Missionary Candidates as has been the case in the course of this year. We had the first inquiry a few months ago from a gentleman residing in London; then again from another in Nottingham, then a third from one residing in Brighton, and then a fourth from a gentleman who intends to establish something similar to Crischona in the neighbourhood of London. We take these several inquiries for very good signs, and wish them much prosperity in the name of the Lord Jesus Christ, and through the power of the Holy Spirit."

The revival of faith and love, which the last century has witnessed, stirred up, as sooner or later such a revival always does, a quickened interest in the growth of the kingdom of Christ. Men in whose hearts that kingdom was set up spontaneously asked, each of himself, "How am I exerting myself to further its growth? What am I doing that it may come?" For a time it was thought sufficient to form associations, and contribute money. But soon another thought arose, "England is not backward in finding men as well as money for any object on which its heart and the heart of the Church is set. It reflects discredit and dishonour upon us as a Church that our enlistments for the missionary ranks should be altogether dependent on foreign sources of supply." And soon our Universities were beset with urgent appeals. Where might the demand for men more reasonably be made? Who so likely to take the matter seriously to heart, as those learned bodies to whose training are intrusted so many of the picked and choicest of our youth, representing so large an amount of the intellectual industry, manly vigour, ardent hope, chivalrous courage of our land; and who join from Sabbath to Sabbath in the comprehensive prayer for themselves, and for all office-bearers in Church and State, that they may *labour to advance the glory of God, and the present and future welfare of mankind.*

And the Universities did at length move in the matter, slowly it is true; contributing scanty gleanings, doling out stinted supplies. Still these were hopeful signs of the direction which the current of Christian thought was taking. And there was springing up an irrepressible desire in the hearts of some of the middle and lower ranks of society in this country, to have a share assigned them in the work of Evangelists, and to press to the very fore front bearing the standard of Christ's Church militant.

And the work has gone on; and gatherings like the present testify that we are still dissatisfied with the progress made, and desirous calmly and honestly to consider as in the sight of God how we may do yet more, how we may best set our hands to the work which the present claims of us.

And we may regard the present year as a kind of epoch in the history of our Church Missions, in that the Prelates of our Church at home, as well as the Bishops of our great Indian dependency, have stood forward, and made joint appeals, seeking most solemnly to press the subject home on the hearts and consciences of the members of Christ's Church in this land, to urge it upon us as our bounden duty that we act as men of understanding who know the times; that we search and look what it is which makes us backward in enterprising the work of Evangelists; that we, whose means and opportunities are incomparably so much greater than those which our forefathers enjoyed 1400 years ago, prove not ourselves unworthy of their zeal and devotedness, by being slack and half-hearted in carrying the lamp of Christ's truth abroad into the dark places of the earth.

But let us enter now on the directly practical bearings of the matter; premising only, that in speaking of the training of Missionary Candidates we reserve always His prerogative, whose it is, as our risen and ascended Lord, to send from the Eternal Throne, Evangelists, Pastors, and Teachers. We shall all be agreed that apart from His call, His appointment, His creation, a Missionary in the proper and highest sense of the term, no man can be: and that the first and foremost among all the requisites of training, is the secret anointing, the hidden teaching of the Blessed Spirit of God. The Holy Ghost must say now, as of old, "*Separate me Barnabas and Saul unto the work whereunto I have called them.*" The Missionary's gifts, as all others, "*Worketh that one and the self-same spirit, dividing to every man severally as He will.*" The attempt mechanically and artificially to manufacture Missionaries not only lowers the true idea, but compromises the success, and damages the character of the Missionary enterprise.

And now time would fail us to go back to those first beginnings of the Missionary action of the Church when *Paul chose Silas, being recommended to the Grace of God*"; and when as he passed from Church to Church, he gathered a goodly band of fellow labourers, intrusted to him by the newly formed Churches as their contributions of men, the best repayment they could make of the blessings themselves had received. And these dedicating themselves to the work of Evangelists were initiated by the great Apostle into the toils and trials of the Missionary Pastorate; some of them kept near himself in endeared intercourse, others sent out as occasion required, to create new centres of Gospel light, and take advantage of doors newly opened: a method which we must, I think, regard as the normal method, the simplest and most successful of all methods of training.

Still less have we time to do more than advert in passing to the methods adopted by our Celtic and Saxon forefathers, between the fifth and ninth centuries; those ages when Britain as a political power was so small and insignificant, but as a nursery of Christian Missions justly earned an undying name. Bands of Christian Evangelists, heedless of risk and suffering, were feeding their torch at the lamp of Divine truth, and bearing that torch into the midst of the savage tribes which dwelt in the heart of Europe and along its northern seaboard, counting their travail all joy, for Him whose love was the soul

of their enterprize, and whose word was ever their guiding light. We have but to read the Missionary portions of Neander's Church History, and Maclear's History of Missions in the Middle Ages,* to find admirable summaries of the most authentic records of the work those devoted men accomplished. "The largest Debt of Gratitude," says Neander,† "was due in regard to the work of Missions among the people of Germany, to the Monks from England, and more especially to those from Ireland. . . . . Whole colonies of them journeyed forth under the leadership of devoted men. . . . . Those islands were the seats in which amid the solitudes of the cloister the men were formed who were especially fitted to become the teachers and guides of a rude people. In those retreats the Holy Scriptures were diligently read, and ancient books were collected and studied with corresponding zeal. . . . Hence arose Missionary Schools, as the Convent of Bangor, founded in the second half of the sixth century." The famous Missionary Columban had been educated in the Missionary School at Bangor. "Twelve young men were given him by the Abbot to aid him in his labours, and who were to be brought up under his spiritual instruction.

It was the rule with these Missionaries to found colleges in the countries which were the scene of their labours, in which a succession of qualified teachers and Evangelists might be raised up from the bosom of the people themselves. Thus Gregory, a disciple of Boniface, took the charge of a Monastry at Utrecht for the instruction both of Christians and Heathen, and "established a Mission School from which Missionaries were afterwards sent to all parts of the country." The Monastries, widely different in their spirit and character from those of succeeding times, were schools of learning, as Neander remarks, in which the Bible was diligently transcribed and taught. Men mighty in the Scriptures went forth from them, and they were inexhaustible recruiting centres for the work of Christian Missions.

The mention of Colleges leads me to speak of one very remarkable man of the middle ages, whose life and character have attracted much favourable notice of late, and after the lapse of centuries, still seem to act with an inspiring and kindling effect, in stirring men to revive Missionary action. I mean Raymond Lull. In respect of Missionary training, his life is highly suggestive and instructive. Great he must have been under any circumstances, as a thinker and reasoner; as a philosopher and theologian;—but the inquiry as to the best method of Missionary training, was the single predominant idea of his life; the idea which haunted him by day and night. To gather a body of well-trained and thoroughly furnished men, completely armed at all points against the doctrines of Islam, was the object for which he toiled and strove, and wept and prayed unweariedly. For this purpose he addressed himself to the heads of the chief Monastries and the Universities of Europe. He exerted himself to enlist the sympathies of several successive Popes, and the greatest Princes of his time. Constantly thwarted and foiled, but never deterred or diverted from the purpose of his life, that noblest of crusaders went forward on the errand to which he was convinced Christ had commissioned him. The versatility and many-sidedness of his views appear (if in nothing else) in the various forms in which his ideas are springing up and being revived in our days.

First and foremost, among our Missionary training agencies, we shall all, I conceive, be disposed to set the great Universities of our land.

* Macmillan and Co., Cambridge, 1863.

† Neander, Church History, v. 35.

It was to these that Raymond Lull made his appeal in the first instance. The practically interesting question is how far they may be rendered more available for the purpose we are now considering. Among the means tending to promote the increase of an expansive world-sympathy, we regard with pleasure the growth of Missionary prayer-unions; gatherings of young men together for Missionary intercession. I found one in existence at Oxford, when I entered the University, twenty years ago. It consisted of about 30 members, and was warm, hearty, spiritual in character. If such meetings degenerate into mechanical business proceedings, they are of little or no value. If they be guided by the mind, and stirred by the Spirit of Christ, few agencies are more successful. Three of those thirty have become Missionaries since; but that is not all. I believe that through those who have remained to work at home, a very large amount of hearty Missionary spirit has been diffused through the country. Meetings of the character above-mentioned have been largely multiplied since. I have met as many as one hundred young men at Mr. Christopher's house, in Oxford. I have been introduced to large companies of young men associated for this purpose in private rooms in Oxford. The value of such University gatherings is well illustrated in the case of the late Dr. Chalmers. Amongst the various objects to the attainment of which his great genius and acquirements were directed, was the furtherance of Christian Missions. He examined it in all its bearings with that breadth of view which marks the Christian philosopher. He had been much struck with the Moravian Missions, justly assigning them the palm above all others, and next avowing the strongest sympathies with the Missions of the Church of England. In his chair as Professor of Moral Philosophy, at St. Andrews, between 1824 and 1826, he accepted the presidency of the Young Men's Missionary Association. He gave prelections to the students of Philosophy as well as Theology, which soon became crowded. For this purpose he made himself master of the records and reports of the different Missionary Societies, making them the nail on which to hang much profitable and impressive teaching. The interest created was immense. Even the Professors, who at first were opposed, at the least withdrew their opposition. But most of all was he blessed in directly raising up Missionaries, Nesbit of Bombay, the honoured and revered Dr. Duff, Mackay, Ewart, Anderson, and others, abundantly testify to the value of that one man's professional labours.

Continuing to look at the Universities in the light in which Raymond Lull regarded them, as great Missionary training agencies, it appears to me that one or other of the Arabic Professorships in Oxford might advantageously be turned to account in this direction. The founding of Arabic teacherships and Professorships in the Universities with a view to the study of Mahomedan history, law, philosophy, theology, and to the discussion and refutation of the dogmas on which Islam is built, formed the substance of the urgent appeal Raymond Lull continually addressed to the learned bodies of Europe. Except in the case of three Universities, of which Paris was one, he was unsuccessful. He prevailed, however, on the King of Majorca to found an Arabic Institute for that purpose in his island. I would venture, with all deference, to suggest that one of the Arabic Professorships at Oxford, might be definitely appropriated to the object of training up a body of of Missionaries skilled in those languages and controversies which Missionaries to Mahomedans are particularly required to employ. It

seems to me there is a noble opportunity presented here of forming an alliance between the ancient renown of the University for Arabic lore, from Roger Bacon to Pocock and onwards, with the Missionary spirit which growingly imbues the minds of our youth. Oxford, as one of the centres of learning in the midst of our great empire, which has either absorbed, or largely influenced, so many seats of ancient learning, Pagan or Mahomedan, might well have its Arabic College or hall with classes and lecture-rooms, where the history and progress of the prolonged conflict between Ishmael and Isaac, the Crescent and the Cross, might take precedence of other studies; the works of the younger Xavier, Martyn, and Pfander, be read in the original; an insight afforded into the recognised standards of Mahomedan thought, and the text-books of their creed; as well as into those more recent phases in which Mahomedanism has appeared, among the more learned of that faith, as a half-disguised Pantheism, under the name of Soofeeism.

And I am led to inquire here, might the Moslem Mission Society be so modified in its workings, and so avail itself of the opportunities now afforded in Oxford of opening private halls, as to form an Institute there, in harmony with the general conditions and regulations of that University, somewhat on the plan of Raymond Lull's Saracenic Colleges. I would gladly see the Moslem Mission Society, which has become an accomplished fact, directing its efforts to the training of labourers in Mahomedan countries. It is to be regretted that its work has been so isolated as yet, through the inability of either of our two great Societies to incorporate or associate it. Gladly would I see its attention turned to the formation of one or two training centres, to be feeders of the great Societies. At these head-quarters let the Mahomedan controversy be carefully and systematically studied. There is a large gap in that direction which the Society's working might advantageously fill. Its Honorary Secretary, Dr. Muelheisen Arnold's great desire is to arouse the attention of the Church of England to the urgent needs and peculiar controversial difficulties of the Mahomedan mission field.*

I believe we have much to learn from the experience of our German brethren in the manner in which they have contrived to combine the independent working of men of powerful minds, capable of awakening in others the same profoundly stirring impulses by which themselves have been aroused, with the systematic instruction of the Training College. Such an alliance was witnessed in Germany when Professor Tholuck, of Halle, furnished some of his best trained Divinity students to Pastor Gossner's Missionary Home. Where could be found a more hopeful material for a staff of Missionaries than men, who in the University of Halle had gathered from Tholuck's lectures such stores of theological learning as in Europe could hardly be surpassed, and from thence were brought under the influence of that marvellous man, Gossner, with his fervent love to the Saviour, his penetrating insight of distinctive Christian truth, his expansive sympathy, his force, simplicity, and independence of natural character. In collecting information on this subject, I have been often reminded how vastly individual character is called into play in missionary training; how the men of Apostolic endurance, large heartedness and success, have most frequently grown up under the influence of some few master minds, bound by external attachments, (it may be) to the weakest and lowliest of our agencies, yet rather moulding them than moulded by

* See the Society's Reports, and a valuable work by Dr. Arnold, entitled "Islam and the Gospel."

them, and claiming to themselves a certain scope and freedom to work out unfettered their own original methods of action. From that one man, Father Gossner's mission, 141 missionaries were sent out into India, China, and Africa, of whom, in 1862, 113 were in active service. For a fuller account of that remarkable man and his missions, I must refer you to his life published by his successor, Dr. Procknow, which reads like a romance, and of which a lively summary is given in a little work entitled "Praying and working." A large proportion of his missionaries were men of very limited education, and had pursued handicraft trades; and the seminary from which his mission is still recruited, continues to be of the same character. Dr. Procknow writes me word that the students are not instructed in the dead languages, or scientific theology, but it is chiefly a training of the heart and exercises of the will.

Of St. Augustine's, and the Church Missionary College at Islington, little need be said, because they have grown up from small saplings into trees with spreading and overshadowing branches. St. Augustine's has furnished upwards of 100 ordained Missionaries to the Colonies and dependencies of our empire, since 1848, the year of its institution. It promises to supply from 10 to 12 carefully prepared labourers annually. Much good has been done, doubtless, in connexion with this College, by putting forth occasional papers or fly-leaves, urgently impressing on every class of the community, but chiefly on Ministers and Schoolmasters, the great importance of co-operation for this object. The writers take the word "training" in a large sense, and shew that in some manner every head of a family, school, Parish, may have a part in this training; that none can altogether wash his hands of this duty and responsibility; that we must not suffer in ourselves any slackness or half-heartedness, but with stern self-searching confess past deficiencies, and gird ourselves to a course of action which may wipe off from our Church the blot of being so unready, when Christ calls for fresh enlistments for His Missionary army. The "occasional papers" kindly furnished me by the Warden, indicate an enlarged course of thought and reading; laborious and self-denying habits, a simple, though not austere, manner of life, and a constant endeavour to promote saintliness of character, prayerfulness, and devotion of the heart to the work of Evangelists. Let me add the prayer, that that thought which inspired and ruled the heart of the first Missionaries of the Gospel may exercise its strengthening, hallowing influence on the life and teaching of these young men, who in so many lands will help to fix the standard of faith and piety;—that one humbling and upholding thought which St. John expressed, when he said, "He *must increase and I must decrease*," and St. Paul, when he said in the transport of his fervent devotion, "*That in all things* He *might have the pre-eminence.*"

It will be known to most of us, that St. Augustine's has become the rallying point of a number of combined efforts in as many as seventeen of the Dioceses of this country; secretaries being appointed in each, to be channels of communication with the Clergy, in whose parishes young men are found to offer themselves for the missionary ranks, and to suggest the most practical modes of procedure. It aims at establishing a number of small confluents in the parishes of our land, whose tributary waters may help together to swell the stream that shall flow forth from our training Colleges into the parched wastes of the heathen world. Much quiet unobstrusive labour has been car-

ried on in this way by the country clergy. In not a few cases the students admitted into our training Colleges have received not advice only, but painstaking elementary instruction, from their parochial ministers, and we may be well assured there will be a growing disposition on the part of the Clergy to encourage, and promote the wishes of young men desiring to become Missionary Candidates, now that centres are being created, about which these isolated efforts may group themselves and be saved from running to waste.

Circumstances have brought me into more direct personal connexion with the Islington Church Missionary Institute, which appears from the valuable statistical account lately put forward, to have sent out its first students in 1825. Their ordination examinations, in which I have twice taken a part, shew that a deep and thorough basis of Scriptural study underlies the training. A marked spirit of simplicity and brotherly-love pervades the College. Personal piety, genuine love to the Saviour, singleness of aim to God's glory, and consecration of soul to his work, are made the first and most indispensible requirements in those admitted.

I find that 145 missionaries have been trained there between the years 1840 and 1862, of whom 100 are still in the foreign field; 17 have died; in the case of 28 the connexion from various causes, but chiefly from ill-health has been closed. Since 1825 the larger supply of men from the Universities, and the growingly flourishing state of the Islington College, have growingly superseded the necessity of large draughts, such as were formerly made upon the German Institutes; that of Basle especially, which between 1818 and 1854 furnished 88 Mission Candidates to the Church Missionary Societies; and among them some of very high merit and distinction. As late as 1859 and 1860 names of Students from Karlsruhe and Crischona appear in the society's published lists. The Basle Institute sends forth from seven to eight Students annually in their own Missions, not reckoning those whom they supply to other bodies. They have 85 labouring now as Evangelists, 48 in India, 30 in Africa, 4 in China. Only three are at home. The domestic character of the Institution is admirable. It has 3 divisions, each of 2 classes corresponding to two years of training. Each division is intrusted to the care of a Pastor or "Hausvater," whose office it is to take the oversight of the spiritual and temporal concerns of the pupils of that division—and of an unmarried teacher likewise. That the theological teaching aims high we may judge from the fact that the man who has been at the head of their theological department since 1850 has just been appointed by the Hanoverian Government to the Professorship of theology at Göthingen. The course both here and at Crischona is spread over 6 years, and seems remarkably complete in the range of subjects it embraces. The grounding in Greek and Hebrew is conducted up to the point required for Scriptural exegesis. In Crischona the study of Arabic is added. Homiletic, Catechetic, moral philosophy, together with music and medicine, are practically taught in both. In Crischona the mechanical arts seem to form a part of the direct and regular training; and are often resorted to in the Mission field as a means of eking out the small salaries furnished them from home.

In our own country we cannot but honour such efforts as our brethren Mr. Phillips of Warminster, and Dr. Baylee of Birkenhead, have made, struggling against chilling discouragements, and small resources to come to the help of Christ and His Church in this matter. Of them

it might be said, as was said of Sir B. Brodie; they had a "characteristic difficulty in coming to the conclusion that nothing could be done." It is easy to point out weaknesses and defects in projects not yet developed and matured; but after all the question is, "What have we done better, or so well?" Mr. Phillips's attempt has been to form an intermediate link for Missionary training purposes between the public schools and middle-class schools, on the one hand, and the advanced Mission Colleges and the Universities on the other. Since October, 1860, Mr. Phillips has had 19 pupils under instruction, of whom 9 have been passed on to higher Training Institutes, 4 have proved unfit, the rest are still in training.

I cannot help looking forward to a time when in the Mission fields themselves, in India especially—there will be colleges of such a kind as to render it practicable to *finish* the course of training of some of our Mission candidates abroad. If Missionaries of sufficient ability, and skilled in the languages and religious controversies of the countries now being Evangelized, were placed at convenient Mission centres, might not the training of a certain part at least of our "preparandi" be advantageously conducted there. It is self evident how favourable such circumstances would be for laying up a useful store of observation and reflection, for maturing plans, and weighing counsels before the work itself were actually embarked in. Intercourse with learned Christian natives might be enjoyed there; lectures delivered by experienced Missionaries, that might be invited from time to time to visit these institutions; with the additional help derived from a good Missionary and Theological library, which is one of the grand desiderata of our Missions in India.

In this point of view I have long taken a hopeful view of the prospects of the Malta College; with men like Gossner and Tholuck at its head, what might not be looked for under God from that College? Few spots could be chosen more happily situated for a Training College of Missionaries. I have heard Athens suggested as a better centre; but we have at least a machinery already at work in Malta. I am persuaded that that College, placed perhaps on a somewhat less controversial basis, and aided by the enlightened counsels of a visitor such as the present Bishop of Gibraltar, has the elements of a really great institute; and it may well be considered, how the lets may be taken out of the way, which have hitherto contracted its working. We should need a staff of Christian Arabic scholars; of men familiar with the results of modern Biblical research, of large Catholic spirit, quick in discerning, and prompt in improving the opportunities which would present themselves from the most various quarters. On many accounts the College appears to merit a large share of attention from the Christian public of England as a Missionary training centre than it has yet attained.

To recapitulate a few of the points on which most stress has been laid—I have spoken of the Universities, and of the material assistance and most serviceable aid which one or more of the Oriental Professors may render to the cause of Missionary Training, following in the track pointed out by Archdeacon Hardwicke, the late Professor Lee, and Dr. Macbride. I have dwelt much on the force of individual character in Missionary Training, and the scope to be allowed it for the purpose of independent and unfettered working. I have taken the opportunity of commending to your larger fellow feeling and prayers the efforts of our German brethren. They have served us generously in supplying

our lack of men, and will merit our grateful and substantial recognition. I have alluded to some points in which it appears to me the Malta College and the Moslem Mission may adapt their workings to some of our most urgent needs, so as to constitute an additional claim to our unreserved support and confidence.

With you I would now commend the cause to Him, of whose ONLY gift it cometh that His faithful people do unto Him true and laudable service; and who has encouraged and commanded us, in view of the vastness of the field and the insufficiency of the reapers, to "pray the Lord of the Harvest, that He would send forth labourers into His harvest."

FOREIGN MISSIONS AND SUPPLY OF MISSIONARY CANDIDATES.

THE HON. AND REV. CANON LYTTLETON.

After a few opening remarks, Mr. Lyttleton proceeded as follows:—

MY LORD, every one must I think feel the great appropriateness of the particular place in which we are this year assembled for the consideration of the subject of Missions. In this, one of the greatest centres of English national life, and of that wonderful commercial activity of our countrymen which brings us into ceaseless intercourse directly or indirectly with, I believe I might say, almost every nation and tribe of this wide world, surely one feeling ought to overpower every other in the mind of any Christian Englishman; I mean that of our national *responsibility* to God and man, for the use we make of that mighty power, for the direction we give to that vast influence, which it has pleased Divine Providence to give us. And in no place more strongly than in these great harbours of England, could one feel the utter futility of one of the commonest objections made to all the missionary undertakings of our Church, which grounds itself upon the plea that our duty is to look exclusively at home, to care for our own country, and not to meddle at all with foreign and remote nations of the earth.

This objection surely comes far too late in the world's history. There was indeed a day, but it is one now far left behind us on a remote point on the banks of the great stream of time, when a poet, speaking of the inhabitants of these islands, could rightly describe them as "penitus divisos orbe Britannos." But such words must sound to us now like a voice from some other world; so strangely different is the state of things they describe from that which we now see around us. For in the Providence of God it has come to pass that, whether it be according to our wishes or no, whether we shrink from the mighty responsibilities such a state of things brings upon us or not, we are now *neighbours* even in the narrowest sense of the word, to almost the whole world. We cannot, if we would, escape from the fact or from the responsibilities it involves. That vast forest of masts, which crowds this great harbour, those mighty piles of warehouses which flank those streets, that strange medley of various languages which is to be heard in our places of exchange—all these bear witness to the solemn fact that our English life is, whether for good or evil, bound up with the life of the whole world.

If a poet now were to describe the inhabitants of these little islands in the corner of the seas, he would not speak of them as "penitus divisos orbe Britannos," but rather, may I not say as "toto *commistos* orbe Britannos."

And it is on this ground, my Lord, as it appears to me, that we may most powerfully appeal even to the most lukewarm of Christians, on behalf of our great missionary societies,—that their object and work is to make that intimate relation in which, whether we approve of it or no, we do and must now stand to all the nations of the Earth, a relation not of covetousness and selfishness on our part but of beneficence. If our national intercourse with other nations has too often been, as our enemies, I fear it cannot be denied, with some truth, say it has been, apparently founded upon the belief that "it is more blessed to *receive* than to *give*," then our great Missionary Societies exist to press continually upon the conscience of the nation the opposite and Divine principle that "*it is more blessed to give than to receive*," that our main and uppermost wish in our dealings with other nations ought to be, not to receive advantages from, but to confer blessings upon them; and above all to confer upon them that mightest of all blessings, the one only true source and spring of all other blessings, the pure gospel of Christ, preached by the living Church of Christ.

They exist also to urge us continually to look at our vast power, not as a ground of any miserable unworthy *pride*, but of sense of vast responsibility. Our great Missionary Societies may be said to echo continually in our ears certain great words of Scripture, written originally of individuals, but which may be applied equally to nations, and to our nation in particular—"*Rejoice O great nation in thy strength, and let thy heart cheer thee in the days of thy prosperity and wealth, but know thou that for all these things, God will bring thee into judgment*"—that is, not necessarily—God forbid—will *condemn* thee, but will *call thee to account*, for the use thou hast made of thy power.

But if we had acted upon such principles with anything like the same energy of unconquerable purpose, the same restless and inexhaustible versatility of contrivance, the same absolute determination to succeed, which we have shewn in the pursuit of our own interests, who can measure the degree in which we might have been made instruments for promoting the fulfilment of the Lord's Prayer in the world? The energy, the practical skill and power of Englishmen when in pursuit of any object in which their heart is really set, are manifest. The world is full of manifold proofs of it. No snow-clad mountain top is so barriered with natural defences, no central scene of Arctic or Antarctic snows, no fiery wilderness of the burning zone, or of Australian continents, is so inaccessible, that some Englishmen will not quit their homes of luxury and of safety to explore them, and to plant there the flag of their Sovereign in their inmost recesses. The journals of Alpine clubs, Arctic expeditions, Commercial companies without number, will each and all of them furnish us with long lists of men, whom we may truly call the martyrs of science, of commerce, of courage for its own mere sake—witnesses of the most unimpeachable sort to the energy, the practical skill, the manifold power, with which it has pleased Almighty God to endow this great nation from which we spring.

Far be it for me to undervalue any of these deeds of Englishmen. No doubt they are all good and noble in their way. But what we have sorrowfully to ask is, how it comes to pass that more of this vast prac-

tical power is not enlisted in the service of the noblest of all causes? Why the spirit of such a traveller as that great Christian hero Dr. Livingstone, is not more common amongst us,—why the splendid and the blessed task which the Church, as a Church, proposes to herself, in dealing with other nations,—that of turning them from darkness to light, and from the power of Satan unto God, of making them into communities of redeemed men, owning the faith of Christ, does not attract more of the enthusiasm, the force, the energy, especially of our youthful countrymen? And then this further, how it comes to pass that that great success, which undoubtedly has crowned the exertions of England in fulfilling God's primeval commission to man "to replenish the earth and subdue it," has not also marked her efforts in evangelizing the world?

If we scale great mountains, if we overcome mighty difficulties, why is it not oftener for an end more entirely worthy of such vast energies? If we invade, in the name of our Sovereign, and of one noble English race, the great fastnesses of Nature, why is it not mainly in order that we may plant, in the midst of them, the Great Symbol of man's Redemption, of the Friendship of Heaven, and of our highest hopes for fallen man? If we force our way into intercourse with strange and savage races, why is it not that we, on whose brows has been marked the sign of the Cross, may make it the great object of that intercourse to study their character, in a spirit—not of miserable covetousness, or of a mere worldly ambition, but of that earnest and Divine benevolence, which our Lord has taught us; that we may communicate to all our fellow-creatures our own light and our own hopes? Why, in short, I repeat, are not more Englishmen animated in their travels and in their commerce, with the noble, the generous, the Christian spirit of a LIVINGSTONE, or a MACKENZIE?

Now, my Lord, in dealing with such questions, I am anxious to confine myself, during the few minutes allowed to me on this occasion, to one particular deficiency, to the existence of which I have long thought great effects are attributable, and to one particular remedy which I wish to propose for that deficiency. The deficiency is our lack of complete and vivid knowledge of the true state of things in the vast mission-field of the Church,—of the nature of the work being done in it on all sides, and of the successes and failures which have attended our efforts; and the proposal of which I wish to press the importance, is the establishment of Professorships of Missionary History, or rather perhaps I should better express what I mean by calling them *Inspectorships of Church Missions* in all our Universities.

First, as to our deficiency of complete knowledge of what takes place in the great Mission-field of the Church, let me very briefly suggest some reasons why, if such deficiency does exist, it is of great importance; and is likely most materially to hinder our success in our work.

It would, I imagine, be generally allowed that the success or failure of schemes for Evangelizing the world may be taken, if duly studied, as indications of the favour or displeasure of Divine Providence. I do not indeed forget or undervalue the great weight of the truth, that mere *momentary* or short-lived successes or failures are most untrustworthy indications of the Divine approval or disapproval. The most invaluable of all final successes in the establishment of Christ's Kingdom, have continually in the history of the world been brought out in spite, yes, and even by means of a succession of most dispiriting temporary failures:

and on the other hand some of the most brilliant apparent temporary successes have ended in the most utter failure. Many were the severe discomfitures of that noble servant of God, Samuel Marsden, in planting the Kingdom of God in New Zealand; long and weary were the years through which he seemed to labour utterly in vain, yet at last his success was complete. Brilliant, on the other hand, was the apparent success of that other most noble, though as we think grievously misled, servant of God, Francis Xavier, yet great and deplorable at last was the failure of any permanent fruit for the Glory of God from his labours. All this is true; but yet unless we will contradict some of the plainest warnings of inspired wisdom, we must allow that it is *by their fruits* that we are to judge of systems as of men; and that therefore, in the long run, and if studied with that help of the Spirit of Truth, which will not be denied to those who seek it aright seems a failure in doing the work of Christ on earth, is a trustworthy indication of the Divine approval or disapproval.

But if so then I would ask are we using all the means we might use, and ought to use, for informing ourselves upon the real history of our Missions, the state of things as they actually exist in our Mission field? I cannot think that we are; and if so this is a very grave fault in our conduct of the work. Let it be observed that in our national wars, in the literal sense of the word, one of the principal causes by which our great final victories have been worked out, has been the truthfulness and the completeness of the reports sent home to the mother country, of the actual results of the campaign. The terrible failures which have generally attended our first efforts in these wars, have been reported and published in our newspapers, with at least as great vividness and force as our subsequent successes. And it was, I think it will not be denied, in a great measure owing to the even exaggerated reports of our mistakes in the management of the Crimean war, in its earlier stages, which were published by the *Times*, and to the earnest heart-searchings, (if I may be allowed the expression on such a subject) to which these terrible reports gave birth in the minds of all who heard them at home, and to our consequent change of conduct and adoption of other and wiser methods, that similar failures were afterwards avoided, and our great final victories brought about. But are we equally anxious to be told with perfect truth and candour of every disaster which may befal us in that immeasurably more important war, which our Church is ever carrying on in all parts of the world, for the demolition of the great and spiritual fortresses of Heathendom?

My Lord, whatever any of us might be inclined to say on such a question, of one thing there cannot be one moments doubt, that is, that there does exist a deep seated and wide-spread suspicion in the minds of earnest and practical laymen, that this is not the case; --that we do not hear of our failures, nearly so completely as of our successes; and that though there may not be one word of actual falsehood in the reports, and other publications of our Missionary Societies, yet there is in them so much of, often entirely unconscious, *suppressio veri*, as issues practically in a most effective *suggestio falsi*, on a large scale.

My Lord, I am not intending in the very least degree to cast any imputation upon the honesty, or the candour, of the very excellent men,—and many of them are able as well as excellent, whose most important and most difficult task it is to draw up these publications. I believe the cause of any failure on their part, in conveying to us a true idea of that of which they write, is to be found infinitely more in

their circumstances,—in the conditions under which they write, than in any other or more personal disqualifications. But I am dealing now with the fact, not with its causes, and speaking of this I say, my Lord, that such a suspicion as I have spoken of does undeniably exist in many minds; and that it is doing immense mischief to the great Cause, by drying up the springs of sympathy, by withdrawing a great amount of pecuniary and other help, which might otherwise be given to Missions, and diverting it into other channels, which, it is believed, whether rightly or wrongly, will render more certain and larger returns for the glory of God, and the establishment of His kingdom in the earth.

Now even were these suspicions totally groundless, and were the Church at home, by means of the publications of our Societies and by the speeches of their deputations, put into possession, not only of unmixed truth in whatever was affirmed, but also of the *whole* truth; still, were it not generally *believed* that the facts were so, this would be sufficient to make it the part of Christian wisdom and good temper to provide other reports which would command more confidence; for confidence is essential to us.

The practical question then presents itself, *in what way can we provide sources of information upon contemporary Missionary History, which shall command more general public confidence, and inspire more general public interest?* It is to this question that I must devote the rest of the time allowed me.

I believe that it bears very materially upon the question of supply of *men*, as well as of money, for missionary work. I believe that if the mighty opportunities for every and various kinds of work for the good of man, and the glory of God, offered in the Mission-Field, were more powerfully laid open to the sight of our young and able men, a far larger number might offer themselves for this noble service in some of its many branches. It is not only that men are not willing to do such work; it is quite as much that they do not fully and vividly *see* it. Now, I can hardly do more, than barely state the nature of my proposal; and trust that it may commend itself by its own merits as powerfully to the minds of those who hear me, as it does to my own, without its being needful for me to argue in its defence. My proposal, then, is this:—that Professorships of Missionary History should be founded, in some one of our Universities—if possible in all; that the duty of those who hold this office should be, to study the whole subject of the missionary work of the Church, with a view especially to their also studying, in the light of the general knowledge so acquired, the contemporary history of our Missions, and of those of all other Christian bodies. Let it be ordered that these Professors shall be obliged to spend some part of their time—say one in every three or four years—in travelling in some one or other of the several Provinces of the vast Mission-field, with a view to acquainting themselves, as thoroughly as may be, by actual personal inspection, with its whole condition, and with the work being done in it. Let them, then, after their inspection, be required to deliver lectures upon what they so learned, and upon the practical results to which they have been led by such inspection. A further suggestion of great practical value was made to me by the present Bishop of Ely, to whom I mentioned this scheme. He suggested that such Professorships might, as a rule, be made only tenable for, say four years; after the expiration of which period some one else should be appointed to fill the office.

By such means we might have the opportunity of appointing a succession of men to this office, each of whom should be specially qualified, by his peculiar knowledge or faculties, for the study of some one particular province of the Mission-field. So, for instance, one who was conversant with oriental literature might be appointed to visit India, and to lecture upon it; another Africa, another New Zealand, and so forth. Thus we should also gain the great advantage of engaging a considerable number of able and earnest men in the practical study of this great and all-important subject, and might hope ultimately to call into existence a Missionary literature of a much higher order than we at present possess. By thus frequently replacing one Professor by a new one, we should bring to bear the fresh powers of many and various minds upon the study of the great subject. And as it cannot be supposed that these Professors would generally afterwards give up all interest in the subject, simply because they no longer held this office, we might expect at last to have a large number of able and enlightened men amongst us, who were well informed upon it, and able to treat of it with some personal knowledge. These Professors might sometimes be laymen, sometimes parochial clergymen—men of practical, rather than of speculative ability,—sometimes young men, sometimes of more advanced age,—the object being to have the subject contemplated by as great a variety of earnest Christian minds as possible, above the suspicion of interested motives.

I have not time to indicate the many collateral advantages, which would, I think, be likely to attend such a scheme. But we might surely gather many lessons of great practical value for the instruction and edification of the Church at home, from our knowledge of so wide a field of experience in the great work of Evangelizing the world; particularly the necessity for giving freedom and flexibility to our Church system in adapting it to the use of so many and various races.

Further, the advantages which would result from the worthy treatment of the subject of Missions by men fitted to "rise to the height of this great argument," at our Universities, would be great and manifold. It is a grave defect that, in this mighty home of the commerce of the world, the history of the evangelisation of mankind is not made a much more prominent subject of study, and of interest, at our great centres of learning. Of course, such Professors should, as I have already intimated, study, and report upon, the Missions of Roman Catholics and of all other Christian bodies, as well as those of our own Church.

My Lord, time forbids my going further into the subject. It is far too large to treat fully now. But perhaps I may be allowed to mention that, having stated my proposal to the Bishop of Oxford as connected with his great University, he has written to me that he "most entirely agrees with me as to the great importance of my proposal, and sees no amendments in my details to suggest;"—that I also have mentioned it to the Bishop of Ely, who, without binding himself to details which have not been fully stated to him, agrees heartily with the general usefulness of such a scheme.

The question of Funds is a large and important one, which I can barely now touch. It occurred to me, however, that it might be possible to divert the funds of some of the old Professorships to the endowments of these new ones. My attention was drawn by Dr. M. Arnold, the learned Secretary of a new and important Missionary Society, the Moslem Missionary Society, to a passage in one of its

reports which speaks of the deplorable diversion of a Professorship of Arabic, originally founded at Oxford, specially for Missionary purposes, to other and quite secondary objects. Perhaps this might be made applicable to the proposed Inspectorship. But this and other points bearing upon the practical working of my plan would have to be carefully considered. Let me state one more fact. I observe that in the Conference on Missions, of all Evangelical denominations, held in Liverpool in 1860, it was proposed to found a travelling lectureship on Missions, and to endow it with an annual income of £300 a year; and that a considerable sum was subscribed on the spot for this purpose. Whether this scheme was ever put into execution I know not. But if it has been, it surely furnishes a strong reason why Churchmen should wish to found a similar lectureship more distinctly in connection with the Church of England.

Perhaps I may be allowed in conclusion a few general remarks. In the great parable of the seed growing secretly, our Lord describes the limits of man's power in controlling the growth of the fruits of the ground; and implies that the case is analogous, when our work is the promotion of the Kingdom of God, and the cultivation of the fruits of the Spirit. In both cases the fruit is the gift of God. "The earth bringeth forth fruit *of herself*;" and each soil will produce the fruit proper to it, but no other. The harvest is not of our making—"*it comes*" from a higher power than ours; and its growth is governed by its own internal and irresistible laws. Men cannot, with impunity, do violence to these laws; if he attempt it, he mars the work of God. His work is simply to prepare the soil, to sow the seed, and then to *watch, sickle in hand*, ready to reap whatever fruit it may please God to give him. And the same seed will be found under different circumstances to produce different fruits, according to the nature of the soil, of the climate, and of the season. And so it is that the Divine seed of the Gospel will not bear precisely the same fruit in all the various races of mankind, but its growth and development will take place, in each in a peculiar form, charisteristic of that race, and of its spiritual, intellectual, and moral peculiarities. Our work is to adapt ourselves to the peculiar form of development in each case; to provide for instance liturgies, ritual forms of doctrine, and discipline, suited to each; not to attempt to impose by force a dead uniformity upon all, but to leave room for the peculiarities of individual growth. But this cannot be done without careful and reverent watching; and it is the high task of the Church at home to keep an eye on each province of the great Mission field, which it is her calling to cultivate; to see what fruits are growing from the seed she has thus sown; and to do this not passively or slothfully, but actively—sickle ever in hand. She has not to attempt to impose her own will upon the course of Divine Providence, but to watch for all opportunities which God may give her; and never to let such opportunities slip for want of watchfulness.

But, my Lord, has the Church at home been thus carefully and reverently watching the Mission field? Have we carefully adapted our management of each province in it to its characteristic needs and necessities? Have we not been too stiff and formal, and adopted too uniform a treatment, in dealing with various races? I earnestly think that we have; and the true road to greater success lies in the direction of more carefully studying the history, the character, and

the habits of thought and feeling which belong to each. The object of my present proposal is to furnish the Church with better instruments, better qualified officers, for such careful study of her mighty field of work.

My Lord, I feel I have treated my great subject most imperfectly. I can only hope that it may commend itself by its own merits, to the hearts of those who have the power to carry such a proposal into actual execution; and that Churchmen of wealth may be willing to aid in sufficiently endowing such Professorships. I am sanguine enough to believe that they would be fruitful of much and varied good to the great cause of Missions; and that their foundation might even prove an era in our Missionary progress, because it would lead to our governing our future proceedings by the clear light of actual experience.

The REV. C. D. MARSTON then addressed the Meeting, adverting to the individual life and responsibility necessary for the carrying on of the Mission work. He denied the assertion made by Canon McNeile that the Church of England was not a Missionary Church, and contended that every Church must be a Missionary Church—every real living branch of Christ's Church much have such a deep sense of the preciousness of their Lord Jesus Christ as would necessitate a condition of action which knows no bounds so long as glory be brought to the Lord Jesus Christ, and souls saved through faith in Him. Their great want was the realising of this kind of life in them to result in this kind of action. If indeed they loved their Lord and looked with sympathy on those around them there was not one of them but would feel that so long as souls were to be saved, so long he or she would be Missionaries for the glory of God. These Missions of love pervaded the Church. There was nothing like concerted action unless it were individual action, which preceded it, and he exhorted all to more earnest prayer in reference to Mission work.

FOREIGN MISSIONS & SUPPLY OF MISSIONARY CANDIDATES.

REV. J. E. PHILLIPS

MY LORD BISHOP, LADIES, AND GENTLEMEN.

I believe it to be a great truth that "Wherever man has work, there woman has work also"—that that communion of labour between men and women which we all believe to be God's will should exist in families, should not be limited to families, but is intended by our Creator to be carried into every work in which man can be engaged. Woman is to be man's help-meet in all he undertakes, "neither is the man without the woman, neither the woman without the man in the Lord." To use the words of another, men and women are by nature mutually dependent, mutually helpful. "Whatsoever things are good, whatsoever things are wise, whatsoever things are holy, must be

accomplished by communion between brave men and brave women. The work must be shared between them, or it will perish and fail utterly." Our Blessed Lord we find, set His seal of sanction to this great principle of *Communion of labour* by allowing women to minister to Him of their substance whilst He proclaimed the glad tidings of the Kingdom. St. Paul *believed* in it. He did not blame Priscilla for aiding her husband Aquila in the instruction of Apollos.

So well did she do her work that she was, it seems highly probable, from the mention of her name in several passages *before* that of her husband, rewarded with the office of a Deaconess in the Church of Christ. Had it not been for the help of such women as Phaebe of Cenchrea, and others such as St. Paul speaks of, who can doubt but that the Gospel had *made less rapid way.*

In the early Church men were not slow in recognising woman's work. They felt their own to be incomplete without it—that not to have woman's active co-operation was to leave out one of the chiefest elements of success. How could they hope to succeed unless they set about God's work in God's own way. As woman had had her share in the Fall, so they believed she was to have a part in the restoration of the human race—the recovery of man to God. This great principle of the communion of labour has been far too much lost sight of in the Mission-field. Woman for the most part has not had her post assigned her there. It has been looked upon as *man's* work, and man's work merely. There has been no organised system of *female* agency. What work has been done by women has been regarded rather as *a by-work*, and not as that which should *be set going everywhere.* Yet a Mission without women regularly at work in it, is but *half a Mission.* To the remark of a Missionary, "I can get on with the men, but I make no way with the women," a lady versed in Missionary labour made the fitting comment, "*How should he.*" In many countries, as in India, the women are shut up and beyond his reach. Bazaar preaching, one good method of reaching the men, does not touch them—and so too throughout the Mahomedan East it would seem as if women must be one of the chief instruments employed, if the work of Missions is to prosper. Woman must go to the rescue of woman. Woman must be woman's helper. Woman must knock off woman's fetters and uplift her from her state of degredation.

Men are waking up to this at last! They are beginning to see that much work must stand still, or creep on languishingly if there are no Woman-helpers. A cry has risen on many sides of us for woman's help. The last quarterly paper of the Society for the Propagation of Gospel says, quoting the words of our Indian Bishops "*We ask for Women as helpers*, as well as men." The Missionaries at Delhi make the same appeal. They say, "There is a crying want for more ladies to join us in this work, there is far more to be *done than the wives of Missionaries can possibly get through.* Are there none in England or India who will devote their lives to this work? From Honolulu there is a like cry and the appeal has already met with some response. There are women labouring there, and others have just set sail.

From Kaffraria the same want is pressed upon us. A Missionary there, speaking of the success attendent on one lady's exertions amongst the Kaffir women, adds, "If a few more ladies could be sent out, and who would be content with food and raiment, a very large amount of good might be done at a small expense, especially in the

Schools and house to house visiting. The Bishop of Columbia has felt the need of woman's help, and speaks in one of his addresses of three ladies who are doing with him the Church's work. The *Moslem* Mission Society records with thankfulness the work of the daughter of the late Archbishop of Dublin, among the outcasts of Egypt, the poor Moslem girls of Cairo.

Am I asked to define Woman's Work in Foreign Missions. It is large, wide and comprehensive. She should care for *the young, the ignorant, the sick.* The teaching in girl's schools and the superintendence of Homes for orphans are woman's work. No Mission should be without its Orphanage, where such children are to be met with, for they form (says one who has laboured in the Mission field) one great family with the Missionary, and he has full opportunity of impressing his own mind upon them. As regards *Female Education* a wonderful change has lately come over the Indian native mind. Instead of opposing it as heretofore, some of the natives themselves are eager to promote it. In Bombay, both among Hindoos and Parsees, educated native gentlemen have set Schools going, which already contain more than 1000 girls. The tide has indeed turned, and our work of evangelising India has been made far easier than it was. A great and effectual door has been opened to us, and especially to our fellow-countrywomen. And the amount of work to be done is *vast. Sixteen millions of girls in India might be under educational training*—not 30,000 are at School. Surely here is abundant work for women! No wonder that our Indian Bishops call them to come over and help them. They feel that without them their hands are tied! Oh, should not you women hasten to the relief of your Indian sisters, of whom it has been truly said, "She is unwelcomed at her birth, untaught in her childhood, enslaved when married, accursed as a widow, and often unlamented at her death." Education then is woman's work in Foreign Missions. And to education we must conjoin the tending of the sick, *for who can nurse as woman?* Then we must add attention to all household cares—the relieving the Missionary party from all those daily providings for food and raiment which do so often cripple their energies in the work of their vocation of winning souls. That women will be forthcoming for the work of Missions when the urgent need for their assistance is distinctly set before them, I do not doubt. We shall have many such earnest, self-denying devoted ones, as Paula, of the 4th century, Madame Le Gras, of the 17th, and Florence Nightingale, of the 19th, offering themselves for any work the Church may have for them to do. They wait for men to lead them—for men to tell them what their work is—*for men to bring them and their work together.* The questions sure to be asked by such, are, What preparation do I need? Where can I get it; That most would need some preparation and a time of probation, admits, I think, of no doubt. Many a woman might become a far more efficient helper in the Mission field, if she first added to her stock of useful acquirements. Modern education gives woman but little practical insight into the mode of meeting the wants of daily life. Few but would greatly benefit by a year or two's training under those fitted to instruct them. A time of training would also have the good effect of *sifting* those who offered themselves, and making it clear which of them had a *real* call to enter on the work.

Pastor Hiedner of Kaiserwerth's statement, is that about *one-half* of his Probationers retire. The wish to engage in such a work is no proof of fitness. It is well to guard as far as may be against *after*-disappointments by great strictness in the admission and probation of those who offer. As to the *place* and mode of preparation, some among us would suggest one way, and some another. Some are of opinion they might be well trained by some of the existing sisterhoods in our Church, leaving it entirely optional with those so trained, whether they became sisters or not.

The Clewer Sisterhood are, I know, eager to engage in some such work, and feel their sympathies strongly drawn to Foreign Missions. Were the means forthcoming they would like to start some *separate Branch Establishment*, where those who would wish to give themselves to the work of Foreign Missions, might go through a *course of special preparation*. The East Grimstead Sisterhood, and that of Miss Sellon have already sent out Missionary Sisters. Some, I am aware, are of opinion that for a woman to be a thoroughly efficient worker in the Mission-field she must be a *Sister*. There are, however, many of our fellow-countrywomen eager for Missionary work, who never would become sisters, and whose parents would strenuously oppose their taking such a step. How are we to deal with such? We must have some organization—some system—you cannot place down a solitary woman here and there bound by no rules, and owing obedience to none. Some sort of subordination is indispensable. Under whose superintendence are such women to be placed? Whom are they to obey? Who is to overlook their work? Who to direct them? Who to recall them when necessary?

The voluntary nurses, who went to the East during the Crimean war, *signed an engagement*, to obey implicitly a controlling and administrative power. Had they not done so, the whole undertaking must have fallen to the ground. The only suggestion I can make on this point is that they should act under the direction of the Bishop as to their *place of work*, and as to the details of their work they should follow the orders of the clergy to whose parish or Mission-station they might be sent.

One of the greatest difficulties which meets us is after we have trained our Missionary helper, how can we secure her continuance in the work? What if she marries? The Scotch Presbyterian Society, for providing women-workers in the Mission field, bind these women-workers under a promise that they will work for five years, or pay back the cost of their training. I think we might have a written promise that the Missionary work would be followed for five years, and after the expiration of the five years this promise might be renewed. And even should they marry they need not be entirely lost to the Missionary cause. They might still, as the wives of the Clergy, or of the faithful Laity help on the Church's work. Among the Protestant Sisters of Charity in Paris there are no vows, but only simple engagements for not more than two years, which may be dissolved for good reasons with the permission of the governing body. The Sisters of Mercy in the Greek Church who acted so heroically among the fever-stricken garrison of Sebastopol, and who went through scenes of horror requiring the highest grade of selfdenial take no vows, and are not boun to remain in the establishment more than one year. As to the *age* of women for Missionary work, I do not see why 21 should be considered as too early. A woman of 21 is as old in character and mind

as a man at 24, who may then take the holy office of Priest. With regard to the class of life from which such women should be gathered, I would exclude none, giving however the preference to those of gentle birth. They are generally more handy and ready, more willing to submit to discomforts, and to endure hardships. Their having also generally something of their own to depend on better secures their motive being a right one, but still any who work zealously for the Church ought to be able to reckon on having food and raiment convenient for them; and the having *nothing* ought not to shut out from such blessed employment any true hearted worker. We have now only to consider how the woman-worker is to be supported in the Mission field. This difficulty may be easily met now that the Society for the Propagation of the Gospel make what are called "Block Grants" *i.e.* give Colonial Bishops a certain sum to employ as they please, rendering to them an account of how the same is expended. It is now open (I conclude) for any Bishop believing in the work of women, to employ such, or if not, we have only to persuade our Missionary Societies that such women are of invaluable service in foreign work.

Brethern of the Clergy and Laity it is our's to point out to woman her work—it is ours to organise it for her.

Let us do our part and I can promise you a response on hers.

For the love of Christ our dear Lord, our sisters will not be slow to offer themselves as "the succourers of many." The spirit of the early Saints has not yet *among them* at least died out.

FOREIGN MISSIONS & SUPPLY OF MISSIONARY CANDIDATES.

The Rev. W. KNIGHT.

The Rev. W. Knight, Rector of High Ham, Somerset, introduced his remarks by saying, that though he believed that he had been called upon to take a part in the Evening's discussion, in consequence of his former and recent connexion with the Church Missionary Society, he did not speak officially on their behalf, but rather wished to offer an independent testimony on the question of Foreign Missions, and chiefly as to one branch of the home department of the work—the supply of Missionary Candidates. He then proceeded:—In considering this my wide question, a host of interesting topics at once suggest themselves—"Have we any reason to be discouraged on a review of the results of the modern Missions of the Church of England?" At what period of a Mission should the Episcopate be introduced? "What is the place and function of Education as a part of Mission work?" "How far should it be English or vernacular." "Should Endowments be sought for Native Churches?" "How may we best effect the transition of a Mission into an independent and self-supporting Native Church? and so naturalize what has been exotic?" Such are some samples of the questions which seem to occur to one who has made Foreign Missions his study—and the very existence of such questions, for the investigation of which vast elements have accumulated, is of itself a striking witness to the advanced stage of progress which this department of Christian activity has already achieved. Foreign

Missions to the heathen are, indeed, a great fact, which cannot be ignored by any one who wishes to take a philosophical survey of the living powers which are moulding men's hearts in this nineteenth century.

But I must leave them untouched, though I cannot pass to that branch of the home subject with which I wish chiefly to deal without directing attention to two recent events, which are enough to quiet all fears as to the real success of Missions to the heathen. The first is *The Pastoral Letter of the Indian Bishops to Members of the Church of England*, addressed to us from Bombay at the beginning of the current ecclesiastical year—in Advent, 1863. While it pleads earnestly for more men and means towards evangelising India, it contains such a careful statement of the success, direct or indirect, of the agency now at work there, as may well make every Christ-like heart glow with hope and praise, while it brands with falsehood, if it cannot put to silence, the slanders which say that Missions have done, and are doing, nothing. The other occurrence was the Consecration to the Episcopate on St. Peter's Day, in Canterbury Cathedral, side by side with two clergymen of English blood—one destined for a See at home, and one for a Colony—of an African clergyman, the first Negro ever raised to the office—and if we would judge how fitted for this good degree, we need only refer to his reply to the address presented to him by his brethren at Sierra Leone—so weighty—so luminous—so full of hallowed common sense—that it alone would serve to disperse the vain dreams of some ethnologists which deny the true brotherhood of the negro race with our own.*

But let us turn rather to the home aspect of the matter. On us, the Clergy, depends mainly the question whether Missions shall advance or retrogade. It rests with us (D.V.) to call forth the means and the men. We shall be amply rewarded. The reflex influence of Missionary Associations in our parishes has often been touched on, but cannot be overrated. And in these days of a shallow and worldly scepticism they have a particular value. As old heathen Rome conquered Carthage by sending her legions into Spain, when Hanibal was thundering at her gates; as ecclesiastical Rome rallied from the blows of the Reformation by sending out her missionaries to the far East, to India, and China; as a tree draws new sap and strength into its own stem by striking its roots further and further into a fresh and virgin soil; so shall we find Missions to the heathen at once conservative and invigorating for ourselves. They show us what intuition uncoloured by Christianity comes to, the purity of evangelic morality as something above and beyond human nature, the power of the Gospel, its *present* vitality, its freshness, flexibility, universal application, its claim to be the answer of heaven to the groans of earth.

But how are these Missions to be carried forward? Whence are the agents? To this point, let me devote the rest of my remarks. We cannot exaggerate its importance. Whether the army is to conquer, or whether it is to be defeated, or whether it is to march and countermarch and do nothing, depends upon the material it is made of, and the *morale* which animates it.

How shall we find the men—that is the question.

It is not surprising, seeing the great expansion of Church of England Missions in recent years, if we hear this cry for men; just as one great reason of the lack of Curates is to be found in the increasing

* See Church Missionary Intelligencer for Oct., 1864, pp. 233-236. Mr. Knight also laid before the Congress Bishop Crowther's Official Seal.

activity of the Church. Here, however, I may be permitted to draw on my own experience. Where I have had the opportunity of observing, the supply of men seems to rise with the supply of means, and both of them with the Providential openings for their employment. Within the last 15 years, the number of men employed by the Church Missionary Society has nearly doubled; and, in July last, took place an event unparalleled in the history of our National Church—the ordination of 11 men, Missionaries to the heathen, at a service exclusively devoted to the object, by a Bishop who had himself spent nearly twenty years of his life as a Missionary. Sursum corda!

But how are we to secure a supply of suitable men? This question we deal with best by asking, who *are* suitable? What are the kind of men wanted? The motto to Archdeacon Grant's *Bampton Lecture*, reminds us that it is not every one who will do for a Missionary. "Vulgares animæ constitutam ecclesiam conservare queunt: sed aliquam de novo erigere, ut rempublicam, tantum heröum est." The reverse is too commonly the opinion. But let us remember that when there were only five Christian teachers in the Church of Antioch, the two best, as it appears to us—Paul, the man of high education, and Barnabas, the man of property and eloquence—were designed by heaven as Missionaries—(Acts xiii. 1, 2.)

What, then, should be the qualifications of the men we seek? They must be men of *power*. They should be marked by energy and decision, moral courage and resolution. They should possess *humility*—a grace too often not combined with the former shade of character; but self-conceit, hateful everywhere, is poisonous in the Mission-Field. They should have *perseverance* and *patience*, so as to master a difficult spoken language. A man, who does not know a people's language thoroughly, will never be at home with them. A restless stranger, he will never win their confidence. They should be men of *good common sense and presence of mind*. It is impossible to say beforehand what may be the straits into which *any* may be thrown, and for want of wisdom and tact, he may ruin the cause which he loves. Above all, they must be men of ardent *personal piety*. Their religion should be of an emotional type. They should know with St. Paul what it is to be converted—This will give them a tender and devout spirit—They must hold their principles strongly, as matters of life and death to them. M. de Pressensé well describes the religion of the great model of Missionaries. "C'était cette verité ancienne et toujours nouvelle de la rédemption d'une race perdue, par le sacrifice de l'Homme-Dieu. C'est au nom de cette croyance, qui était pour lui une conviction profonde, qu'il a supporté toutes les fatigues, bravé tous les perils." If he had had no fixed doctrine to teach, De Pressensé goes on to point out, he never would have disturbed himself or the world so much. "La religiosité nuageuse qui ne conut pas, qui n'affirme aucun dogme"—may produce eloquent philosophers and pleasing preachers—"*jamais elle n'a fait un Missionaire.*"*

Yes! the men we want must be ripe decided Christians when they are accepted as candidates; they must not be accepted in the hope that they will afterwards mature. They must be summoned to the work by a Divine vocation and be God-made not man-made. Any by-ends in choosing them, any mere sentimental motives, which make the man think he is a hero or a martyr, will only re-act to the discom-

* See Howson's Hulsean Lectures on St. Paul.

fiture of all concerned in the choice—The man will only be disappointed himself, and disappoint all he has to do with.

How then are we to get such men? It may be seen from what I have said that I have little faith, and I speak from no short experience, in any machinery for *manufacturing* Missionary candidates. These men are chiefly to be obtained—reserving reference to the most important means of all—by the indirect action of a faithful ministry, by the earnest affectionate preaching of the Gospel, by exhibiting the constraining love of Christ, by often bringing forward the Missionary subject in principle and detail, in fact by raising the tone of holy love in the congregation generally; and not forgetting at Missionary Meetings (without which surely no parochial organization is complete) to appeal for men, while taking care pointedly to describe the kind of men needed. Those who take an interest in the matter will often mentally mark out a man as suitable for a Missionary. Nay! there are cases indeed where the subject may be brought definitely before a single individual, and such private appeals come well from the lips of some Missionary himself, though for my own part, I own that I should be very careful in pressing Missions on any particular individual, unless I thoroughly "knew the proof of him," lest it should be I and not God who had thrust him forth. Let us lose at any rate no opportunity of making the *general* appeal, leaving it to the Divine mover of hearts to apply it specifically.

Whence are the men to be drawn? There are three sources.

1st. *The Home Clergy*—ourselves. We may not look further until we have settled the question of our own personal responsibility in this matter, and we must not lightly dispose of it. The Church will be no loser by giving her best to this work.

2nd. *The Students at our Universities.* They are recruiting the Missionary army in increasing numbers. The Prayer Unions of Cambridge, Oxford, and Dublin, among whose fundamental rules is prayer for Missions, are supplying men of high tone of piety and self-sacrifice; and the periodical appeals to bodies of picked men, which have now been maintained for several years at these important centres, where men of education are just choosing their profession for life, have been most successful.

But 3rdly *all ranks* and orders of society will furnish the fit men, and God forbid that we should put them aside. For purity of motive, for energy of character, for singleness of aim, for clear-sighted piety, some of the humblest origin are among the foremost. We cannot obtain men in sufficient numbers without casting wide our net. Only let us remember that in proportion to a man's original lowliness of station must be the evidence clear that he should be invited to leave it.

But these men need training, and how are they to obtain it? This is a vexed question. I can only offer my decided opinion that this is best finally accomplished at some central Missionary College, where alone minute supervision and uniformity of system are possible. I am aware that this plan has its objections, but I believe that the balance of advantages is very decidedly in its favour. As a general rule, when a candidate presents himself, as he will usually do, to his own pastor, it is best to test him for a while by furnishing him instruction in Greek or Latin whilst he still labours at his daily craft. This will prove his perseverance and sincerity. If he cannot speak his own language fairly, I fear that he can hardly be regarded as likely to make a Missionary.

And if, after all, the directors of the Missionary Society see fit to decline a pet *protégé*, may I plead that they should have credit for impartiality and experience in estimating his qualifications, that it be remembered how anxious they are not to lose *any* man who really promises well, and that there be no attempt to overbear their decision by undue influence.

My Lord, this is a great question—how shall we get the right men? It is fraught with the weightiest considerations, the eternal welfare of a dying world. Who is sufficient for so arduous an enterprize? The best appointed is after all but an earthen vessel, whose only value is the treasure it contains. We turn from human means to the true secret—the grand agency of all for the supply of men. Our Church's Ember Prayers teach us where to go. Nay, the great Missionary from heaven to earth has Himself taught us.

"The harvest truly is great and the labourers are few. Pray ye the Lord of the harvest, that He will thrust forth labourers into His harvest."

DISCUSSION.

The Rev. Canon TREVOR, said from experience that nothing could exceed the valuable suggestions thrown out in the two first papers. He believed that nothing like the whole success of Indian missions had been told to the people of England. He did not believe there were any such failures as had been referred to, but rather the reverse. Twenty years ago he had preached the ordination sermon at a native ordination. We must not expect in these days that infant churches should walk so strong or so early as they did in apostolic times. For a long time the Indian churches must depend on European judgment for guidance and direction. The point that struck him as most important was the necessity for a specific training. Many had felt the want of it when it was too late. Young men often felt a desire to enter the missionary work without having any proper preparation. The missionaries of old time did not go this way to work. St. Augustine did not come like this to England. His soul was full of a glowing, burning enthusiasm to preach the Gospel to these islanders. But he also studied his subject. He did not come unprepared. So should it be with young missionaries. They should *localise* their efforts. What he wanted of all things was the advancement and enlargement of a missionary episcopate. We require that bishops shall be sent out in larger numbers and greater prepararation. There were 20 distinct nations of Hindoos, many of them practising entirely opposite systems of theology. Missionaries ought to understand all this, and then they would be able to give their lives for the benefit of the people of other lands.

Mr. CHARLES RAIKES followed. He was, he said, a layman, who had passed more than 20 years in India, and could give his simple testimony of what the missionary work had done and was doing in that country. He was, during the mutiny, shut up with the Rev. F. French, in the fort at Agra. He paid a high compliment to that gentleman for his conduct in the mission enterprise. He had seen him when the glass stood about 90 deg. teaching "Paradise Lost" to little Hindoo boys. He formed a hasty opinion; for when the insurrection came he found out his mistake—he found him calm and composed when everyone else was perturbed and agitated. He was—in the middle of that fearful time—engaged in teaching Scriptural lessons to more than a hundred native scholars. That was the man whom he had seen "wasting his time" (as he thought) over a lot of miserable little boys. That was the sort of man they wanted. During the whole time he (the speaker) gave his word as a Christian gentleman and magistrate that he never knew a single instance of a *Christian* native deserting his post or neglecting his duty. Away, then, with such fears about a too hasty introduction of the Bible into India. They wanted more men like Mr. French and Bishop Mackenzie, who were—like the motto set on their wall—"In danger ready" to go forward and give their lives for the cause of Christ.

The Rev. ARCHDEACON DENISON said he desired to see established as the first fruit of the evening's discussion, a "Bristol Church Congress National Missionary Association." Union was the thing that they now most wanted. He had had something in his life to do with contests (laughter), and they had taught him to value peace more than ever (hear, hear). There was no field so open to all shades of opinion as missionary labour, and he saw no great difficulties in the way of the formation of a National Church Missionary Association. In times like the present, when the very foundations of their faith were being called in question, they should be united as one man in the cause of their Lord and Master. The very existence of such assemblies as the present was an indication of how God prepared the Church for the dangers that threatened her. God was now preparing them for union. They could not pretend to be of one mind in religious matters, but they were, he hoped, united in their desire to serve their Lord and Master. They were being prepared to draw together, to part so far as they might with the things that had so long divided them, to be more charitable and more considerate towards each other, and to unite their efforts in those matters in which they could help each other forward in the common cause. It would be one means by which the present Congress would be remembered if they could say that out of it had sprung some more united efforts among all parties in the Church to help forward the great cause of the Church of Christ. This was an object he should like to see accomplished, and unless some other more practical measure was brought forward, he would venture to propose the establishment of such an association as he had described. Operations that were divided lost a great deal of their efficiency. They prided themselves on belonging to the National Church of England, and there were few blessings to be compared with it; yet they might well take a lesson out of the books of those who did not belong to the Church, but who, nevertheless, were in sympathy with it, and would be drawn into it if the members of the Church would but extend their efforts and show themselves ready to spend and be spent in their Master's cause. It was of no use to be attacking people outside, for the Church of England to be imputing faults to Roman Catholics and Nonconformists. Let them look at home and find fault with themselves; let them see where their deficiencies lay; how many things they left undone, how they were divided from each other; let them try to look to things on which they were agreed, so that they might present one united front, and go forth to do their work in a different way; they would then see how many people would be of the Church of England who were now without its pale.

Sir W. BARTON bore testimony from personal observation to the satisfactory results of missionary operations in India. He referred with approbation to the work of the native missionaries, and to that of the missionaries of the Free Church of Scotland.

The Rev. Canon MCNEILE said that at meetings of that kind, and on all occasions where it was the privilege of Englishmen to enjoy liberty of speech, when one gentleman misunderstood another and unintentionally misrepresented him, it was customary to allow him a few words of explanation. He was obliged to his lordship even for this tardy permission. He had received a note from Mr. Marston, in which he said that he sincerely hoped that he (Dr. McNeile) was not under the impression that he intended any disrespect. Such a thought never entered his mind. With the greater part of what Mr. Marston said, and with the spirit in which it was uttered, he cordially concurred. Mr. Marston had, however, misunderstood him. That gentleman was speaking of the Church composed of all Christians in England; he (Dr. McNeile) was speaking of the Church of England. Had he said that there was no missionary life and power in the members of the Church of England, he should certainly have said what was not true; but he said nothing of the kind. On the contrary, he distinctly stated that there were missionary societies composed of members of the Church of England, but he added that the membership of the societies was not in virtue of Church membership, but in virtue of a money subscription. What he contended, and what he still maintained was, that the Church of England as such had no missionary element in her. To what were the ministers of the Church of England ordained? "The Church and the congregation, whom you must serve, is His spouse and body." "Take thou authority to preach the Word of God and to minister the holy sacraments in the congregation where thou shalt be lawfully appointed." No Bishop in the Church of England could, without departing from the Prayer-book, ordain except to a congregation in England. How, latterly, ministers had been ordained for missions, he did not know; there was certainly no service in the Prayer-book for

it. The Church of England as such had no missionary element. Her whole object was to reform herself. That there was a missionary spirit among her members he granted; but that fact was not inconsistent with his assertion. If the Church addressed herself to missionary work, and if the Lord Bishop had an ordination service suitable for it, and not for localised congregations in Gloucester and Bristol, he (Dr. McNeile) would not have said what he had, and what he now repeated. He thanked God for the missionary societies, and he hoped that they would be strengthened a thousand fold. But they wanted to know what the missionaries were teaching; they wanted to know that the men who were sent forth preached Christ, and proclaimed the utter ruin of the race, and the only remedy in the Son of God, setting before the people the plain, homely statement that God so loved them that He gave His only begotten Son for them. He thanked God for all that had been accomplished in this direction, of which they had heard so much from previous speakers. Archdeacon Denison had proposed the establishment of a National Church Missionary Society —thus bearing testimony to the fact that there was not one at present in existence. He would only add a word on a subject which always appeared to him to be of the deepest importance, but which, he was sorry to say, was not frequently brought forward. Instead of lamenting over their want of success, they should remember that they had had the kind of success, and the only kind which they had reason to anticipate. He did not find in the representations of Scripture any reason to expect the conversion of the world to Christ. Our Lord had set forth the end of the age, the time of the harvest, as a time of separation, when not only was the wheat to be gathered into the garner, but the tares were to be cast into the fire. He was glad that the great question of missionary enterprise had been taken up by the Congress, and he trusted that God's blessing would attend their deliberations.

The Right Rev. Chairman then pronounced the Benediction, and the meeting separated at a quarter-past ten o'clock.

WEDNESDAY, OCTOBER 12th. MORNING MEETING, IN THE VICTORIA ROOMS.

PAROCHIAL SUB-DIVISION, ORGANIZATION, AND ACTION.

COLLEGIATE CHURCHES IN GREAT TOWNS.

The LORD BISHOP of GLOUCESTER & BRISTOL in the Chair.

A. J. B. BERESFORD HOPE, Esq.; J. M. KNOTT, Esq.; J. M. CLABON, Esq.

By A. J. B. BERESFORD HOPE.

Large towns outrunning the Church was a special practical problem with which the early Church had to struggle. In our own times the same difficulty has re-appeared, and cries are spread for the mind, the heart, and the arm that are to bring redress. He pleaded for a method of meeting the peril analogous to that which the early Church adopted, and equally analogous to the method which the work of our own day has in its wide experience and abundant ability taken up to meet the

difficulties of mundane concerns. What is the meaning of "Joint-stock," and "Limited liability," but the proclamation of the fact that heads and funds laid together will effect that which heads and funds and workers employed separately are powerless to accomplish.

I cannot linger to describe the Basilicas of the early ages. All know that each Basilica depended on the Bishop of the city, although that Bishop, as at Rome for example, might be head of several Basilicas, each of them a Cathedral in its relation to the Pontiff, while a Parish Church in reference to its parochial duties and to the "titular" Cardinal Priest who was in immediate charge of it. All know that it was built for a worship which demanded the presence of various ministers of different degrees, and that more degrees implied varieties of what we now should call parochial duties. Something of this sort England now demands, with the difference that the actual state of things forbids that direct connection of the Bishop with each Collegiate body, which marked the early centuries, and that the ritual of the Church of England, and not the ritual of the primitive Italian or any other Church has to be combined in the appendant fane. I say appendant fane, for as I have reason to point out, in regard to Cathedrals, that they are both buildings and also institutions, so now I beg as emphatically to explain the complete idea of a Collegiate Church. The light in which we have now exclusively to look upon it is that of the institution, or a method of Evangalising our towns—of exhibiting the Missionary element inherent in our system if not superior undoubtedly to that of the mere point. Undoubtedly a Collegiate Church would generally and rightfully be a larger point; but this distinction is not radical as I could show by instances were it worth while.

Stated most concisely and most nakedly the problem was,—towns were in their Christian aspect collections of souls or so many in number, to be saved or to be lost. The salvation of these souls, outwardly speaking, depends on the facilities of bringing them into communication with the means of grace. This communication was to be made by God's ministers working either through appointed ordinances in a public way, or else privately and informally in private houses and in private conferences. To men, God's ministers are the first immediate want, and the second immediate want — not so indispensible, still very necessary — is that of fixed places wherein to administer those ordinances. But then there is a further want which entirely underlies the second immediate one, and which all but underlies the first also, that of means, or (if you prefer the simpler and clearer word) of money, to keep the men and to provide the places. The early Church, nurtured and developed in the bosom of that stupendous political machine the *Res Romana*, thoroughly understood co-operative centralised agency, and worked the *Basilica*. Step by step, that complex medieval society which grew out of the Roman Empire, Christianized all through in its outward aspect, went on adding and distinguishing until, here in England, to pass over other matters, it broke down through very minuteness of organization.

The portions of the system in which the co-operative character was strongest were also those unluckily in which the Papal stamp was strongest branded, and so the Reformation left England with its parochial system intact, but with its organization of Collegiate bodies entirely submerged, with the rare exception of a few privileged institutions, by the same wave which swept down the Monasteries. Collegiate Churches framed for the Reformed Church of England,

in accordance with its reformation, can I believe and had better be revived, as antidotes to the seething vice and infidelity of our great towns in the same generation which has created, and for the same reasons which has created, companies with limited liability, as a broader system in which to have earth born ventures than single handed energy.

Mind, I am talking exclusively in the interest of large towns. For country districts the College must always be the exception—the rare exception unless in alliance with some specific aid of a charitable or educational nature; in towns also the actual application of the principles must be incomplete. But the reason of this incompleteness is one of fact, and not of principle; namely, the extent to which district carving has already forestalled the ground. So far I have been dealing in generalities. Let us now bring our ideas to the test of figures and details. The ideal town completely cut out for Evangelization on the district principle, will have been divided into portions of not more than from 2,000 to 3,000 inhabitants, and probably into those of the smallest dimensions, in each of which an incumbent at an incumbent's stipend will have to provide the quota of at least Sunday services, irrespective of the capacities and proximity of the other districts and their Churches, each of these lying under the same obligation. If any of these incumbents keep his curate, that curate too will be cribbed within his own portion of the town. On the other hand, the town worked upon the Collegiate system, might or might not be portioned off in different Collegiate districts. If divided, the smallest amount of population for each district might for the present be reckoned at 8,000 souls; though in contrariety to the other system the maximum of division would not imply the maximum of expended means. Let us then suppose that a slice of a neglected East-London or Birmingham parish of from 16,000 to 8,000 inhabitants has to be dealt with. If we were taking it in hand upon the mere district parish, the Peel Act system, we should have to set to work in one of these ways; either we should manipulate it into a single Peel district, with vague hopes of further division; or we should manipulate it into two or more Peel districts, or we should postpone the Act of Parliament division altogether, and lay it out into Conventional districts, in full legal dependence on the Mother Church, with the expectation of hereafter completing the divorce at different periods for each district. But in every way we should be doing something which we should confess was incomplete in its principle and its organization no less than in its first working. By the other method, one which might be roughly yet approximately set in practice even under the provisions of Peel's Act, backed by well planned trust-deeds, the permanent would be at once created within the area which was permanently to be constituted to remain under the Pastoral superintendence of the College. The elastic, and variable element would be the College itself with its appendant buildings, which would be liable to fluctuations in numbers according to the needs to be met and the means at hand to meet those needs.

By College to-day, I do not mean the good plan which has already been tried of a body of supernumerary Clergy, working specially under the Bishop in aid of, and in addition to, the regular parochial bodies, without any permanent supervision of a particular District.

I should be glad to take up the defence of this idea, but there is no time to do so. What I now recommend is, in simple language, a system of parishes, larger in area and population, than the actual standard of those which are mapped out to be served by an Incumbent, or an Incumbent and Curate. These larger parishes would be constituted for the express end of being served by bodies of Clergy organised on Collegiate principles, and each potentially owning, both a central Church, besides various educational, charitable, and religious institutions, arranged for services, as many and as much subdivided, as our Prayer Book allows, or as many as circumstances admit of; and in subordination to the Church, subsidiary Chapels, large or small, sumptuous or cheap, permanent or temporary, solemnly consecrated, or unostentatiously licensed as the case may be, being exclusively used for worship, others employed likewise for schools, if not even for meetings and lectures.

The special advantage of this system may be summed up as the concentration of power towards the end in view. First take the men. What can be a greater waste of power than the usual manufacture (I use the word in no invidious sense) of District Incumbencies? A district with its small rich end and its large poor end is carved out and weakly manned by its incumbent as heretofore on £150, or its incumbent as he may be on £300 a-year. The town grows and "Church Extension," as the phrase is, speeds, and this original incumbent finds himself to his comfort left with his rich end, and a large portion of his poor end turned into another district more weakly manned (from its greater want of garrisoning) at the same stipend as the mother one, and so on till at length the area of suppose 15,000 souls, finds itself quartered into four incumbencies, with an aggregate stipend for the four incumbents of £600 a-year, to take what the Ecclesiastical Commissioners once thought enough, or of £1200 at their present estimate, and with only the power, in consideration for the money received, of quadrupling the single-handed Sunday tariff of worship, and with, perhaps, a small week-day margin of fagging through the single-handed round of alley visits, unhelped by any curate. I will only hint at the stupendousness of the quadrupled Church, and the quadrupled Parsonages, and the quadrupled Schools. No doubt the Ecclesiastical Commissioners mean well in proposing to raise the stipend of the incumbents of crowded parishes to £300 a year, while leaving the actual system untouched, but the plan is only a palliative and a makeshift.

Give me that £1,200 (Commissioners own estimate mind, not mine) to find men for that area of 15,000 souls, and I will tell you how I will use it.

First I will find you ten men and not four, next I will find you men whose capacities, whose experience, and whose work, deserves different payments, and they shall be paid differently. The representative "person" of the district is the head of the college, and we may find him £500 or £450 a year, and a house as good as those which commissioners have given to Peel incumbents to be ruined in, not a very large income, but enough, with a few offerings, to keep a good and a clever man's head above water.

The senior fellow of the College will amply deserve £200 a year, or £250 if the head has only £450. Two more fellows, young priests having their duties, will be better off upon £150 a year than the analogous Curates of the actual system on £100 each. Still there

remains £200 out of the £1,200. This may go to find the stipends of two junior fellows—clerics both of them, but not priests—either on revived orders, as the Chancellor of Lincoln proposed at the Oxford Congress, or else Deacons under a new discipline, according to the parallel suggestion, at the same time, of the Bishop of Ely.

Who will not say that this scheme does not show more power in return for the income which the Commissioners, not I, acknowledge there can be found in the actual system?

To make the enquiry complete I ought now to pass from men to houses, and ask how the parsonage is to be moulded into the College. But I forbear from a topic which I could only handle incompletely, and therefore erroneously. I have no wish to use the Collegiate system as a leverage to revive enforced Clerical celibacy. So I own that the more I face the architectural question of Collegiate residences for Clergy, who may be either married or single, the more difficult does it show itself. Happily it is not essential—the Fellows might all live in lodgings and yet work the alleys as a College.

It will be its own fault if the College does not show an elasticity of divine service, impossible to a series of distinct Churches. They perforce exist to maintain a stated invariable minimum of Sunday duty, to marry and baptise. Extra services are by necessity extras.

But with us, the Church which is at once Parochial and Collegiate, fulfils the obligations of the Prayer Book as authorized by custom, or in their full extent of daily worship. While the accessory Chapels may or may not be used at any time according to their special needs. At one it may suit to give early Communion and Evensong—at another duplicated or triplicated Litanies with rousing preachings might be heard. One would be a complete Chapel, another a Chapel School.

These Chapels might either be rooms, or else such noble Churches as that of St. Michael's, Storr-street,—Chapel to a District Church in Paddington—which exists as an example, and a first-fruit in London, of the Collegiate system, never, I hope, to be carved into Peel uniformity.

Time pressing, I leave to yourselves to follow out the increased power which the College must by the force of mathematical necessity possess in working schools and charitable institutions, and in organizing and giving vitality to that idea of lay agency, on the necessity of which, though with some inevitable distinctions of shading, both High Church and Low Church are now happily agreed.

The mutual benefit to the members of deliberative meetings which the very name College invites, and not mere voluntary gatherings of neighbouring Clergy, deserves a passing notice. A further benefit lies behind. We are now feeling the advantage of bringing Clergy and laity together in country places, to discuss within manageable areas, and in due proportions, mutual interests. Such meetings are nearly impossible in towns, from the proportions being so difficult to blend;—but a College meeting with the best laity of the Parish added, would be a kind of Parochial institution. Any how, if the laity are not interested in, and made to feel confidence in this or any other reform, it must, however, be a failure.

A question must be asked, not without practical importance in this old land of social etiquette, as to the standing and designation of the members of these Colleges. For the head I should propose the appellation of Rector, with no special precedence; sometimes he might be Provost, with the precedence of a Canon of a Cathedral Chapter,

and the members of the body should bear the familiar name of Fellow, which I have used throughout this paper. Of course an existing Parish Church has always practically become Collegiate, as under Dr. Hook's guidance, St. Peter's, Leeds, did, and as St. John's, Paddington, has done through the creation of St. Michael's, Storr-street. But a perverse new incumbent or patron can always upset a conventional College, unless fixed by Endowment, Act of Incorporations, or Trust Deed. If I shall have called the attention of those who have made such experiments, not to rely on frequent good intentions for their permanency, I shall not have spoken in vain. With reference to one of those instances, I cannot with all the affectionate veneration with which all Churchmen must regard the Dean of Chichester, refrain from a passing regret that the Leeds Vicarages Act did not create for the mother Church a Collegiate position, and place its Vicar in a kind of Decanal attitude at the head of the collective Clergy of the town, who owned their status of independent incumbents to his generosity, and sacrifice of self.

Another point I must leave for further consideration, the possibility —if the Collegiate system takes root—of blending, by some legislative provision two or more actual Districts into one Collegiate parish.

A few final words on two rather weighty corrollary points. Collegiate system might be in part a palliative to that growing difficulty of the Church which has lately filled so many columns of the *Times*, the drying up of the Curate supply. Our "Fellows" on the average may not be more highly paid than curates, but their responsibility will be systematised, therefore easier, and their position more dignified. So it may be hoped that young men would be more willing to enter Holy Orders with the prospect of such a Fellowship as a first post, than with that of a town curacy; and as by the nature of things the successful Fellow is more likely to be noticed and to get on than the equally meritorious Curate now may do.

Again, a College well arranged and well worked in a large town would be a great help to Diocesan extension. Supposing that the way were open to making it a Bishoprick, the Chapter would be ready in the germ, and the only absolute deficiency would be the Bishop himself.

But not for this combination in the first place—for the immediate value of the souls that are perishing up and down the fetid alleys of our towns, let us try how far co-operation—so all powerful in all other concerns—has strength and virtue to build up Christ's Kingdom.

PAROCHIAL SUB-DIVISION, ORGANIZATION, AND ACTION.

COLLEGIATE CHURCHES IN GREAT TOWNS.

J. M. KNOTT, Esq.

England is the most favored of Christian lands. England is pre-eminently the land of parishes for Christian culture; and should possess every facility for extending them co-ordinately with the increase of her population.

It will be suggestive to this end if, in a brief manner, the steps are traced by which so beneficent an Institution as our parochial system

was formed and has been brought down to this day; if it be seen how, under the providence of Almighty God, a public and, if not diverted from its rightful purpose, a sufficient mode of support has been evolved for the maintenance in all time, and for all people, of His worship, and this since the days of the patriarch Abraham. Tithes, from traditional example, may seem to have been employed even in Heathen worship.

It is clear from Sacred Writ, that tithes were paid by our Father Abraham to Melchizadeck, King of Salem, Priest of the Most High God,* and by Levi in the loins of that patriarch,† and that "the less" was "blessed of the better;" that tithes were subsequently prescribed and commanded by the Almighty‡ as the means of providing for the Jewish worship during the theocracy and the kingly government of his favoured people, assisted as they were by other requisite and voluntary offerings of pious Jews, and in the erection of the temple at Jerusalem, by surrounding and heathen nations.

It will be distinctly seen, therefore, that tithe is not exclusively Jewish, but was prior to Judaism: that it belongs to the Priesthood after the order of Melchizedeck, and has an original connection with the sacred symbols of "bread and wine."§ This at once suggests that tithes have their proper place under the dispensation of the Gospel, Melchizedeck being pre-eminently a type of the Lord Jesus Christ.

It appears further, and that necessarily, that the payment of tithes after Levitical adoption as the gift of God to that order of priesthood, was suspended only when the Jews were in captivity, and during the time of transition, when the Old Testament dispensation ceased by the opening up and full development of that introduced by our blessed Lord himself.‖

Of course tithes, being in their nature local, could not be levied in the ages of persecution and dispersion which succeeded the days of our Lord and of His Apostles, when Christians for the spread of our Holy Faith were permitted to be scattered abroad. Tithes were not therefore largely resumed during the first Christian centuries, until society became comparatively settled, and Christian government took its first form under the Emperors.

It is remarkable and most encouraging to find that as that condition was approached, and as those who governed came under the influence of Christian truth, so freely did oblations, first fruits, and even donations of land abound; that the Church became rich to a degree that, as Selden, Spelman, and other authorities shew, the enactment of laws analogous to that of Mortmain was rendered necessary for the limitation of such offerings, lest the funds for the purpose of civil government should prove insufficient.

When Christianity spread over the nations, we see that in France, Spain, Germany, and in our own most favoured country, as Christian men and sovereigns were influenced by the true faith, the preachers of the Gospel were provided for by first fruits, and, instead of weekly, as in Apostolic times, by monthly oblations of the converts; and next in order, as civilization advanced, and under the authority of the great Fathers of the Church, by tithes under scriptural injunctions—*jure divino*.

Such payments were primarily made to Bishops, who were coeval with Christianity in England, some of whom may be traced as present

* Gen. c. xiv. v. 20. Spelman on Tithes. † Heb. c. vii. v. 1, *et seq.*
‡ Leviticus, c. xxvii. v. 30 to 32. Numbers, c. xviii. v. 26.
§ Gen. c. xxi. v. 18. Spelman. ‖ Numbers, c. viii. v. 20.

at Councils of the fourth century. In the earlier years of the Bishops the ordinary clergy lived with them in common, the latter proceeding in their work of Evangilising from the Churches in which the Bishops presided as from centres, which became dioceses. As the clergy gradually settled in distinct spheres, or incipient parishes, appropriate funds were distributed among them by their Ecclesiastical superiors; and we also find that, in accordance with the practice of the Jews in the time of Ezra, the clergy were relieved from tribute, impositions, and civil services.

As kingly rule obtained, though in Saxon times subdivided, the proprietors of the soil, acting in the spirit of the Old Testament precedent, and with the higher motives of the New, erected Churches on their manors and estates, endowed them with revenues from their lands, with parsonages and glebe, and ultimately with tithe, for the support of the clergy. That which was done at first voluntarily gradually became recognised by law, and we find, as recorded by authorities already named, in the reign of Athelstan, Edgar, and Canute, laws directing the due payment of tithes; thus proving that a course, morally right in practice, becomes generally binding, and thus that so beneficent an institution as Christianity ultimately received the support of all—religious and irreligious. We hear too, in the last named reign, of "Church Sceate," or "Scot," which seems to have been for external things of the Church, and to have answered to Church Rates in our day.

The Parochial system according to Selden appears to have grown out of the Diocesan, and to have increased very much between the eighth and twelfth centuries. After treating of the origin of Parish Churches in the Diocese of Canterbury, that writer thus proceeds to trace their provincial extension:

> "But afterward, when devotion grew firmer, and most Laymen of fair estate desired the country residence of some Chaplains, that might be always ready for Christian instruction among them, their families, and adjoining tenants, oratories and Churches began to be built by them also; being hallowed by the Bishops, were endowed with peculiar maintenance from the founders, for the incumbents that should there only reside. Which maintenance, with all other Ecclesiastic profits that came to the hands of every such several Incumbent (in regard, that now the Lay founder had, according to the territory of his demesnes, tenancies, or neighbouring possessions, made and assigned both the limits within which the Holy function was to be exercised, and appointed the persons that should repair to the Church, and offer there, as also provided a special salary for the performance) was afterwards also restrained from that common treasury of the Diocese, and made the only revenue, which became perpetually annexed to the Church of that clerk who received it. Neither was it wonder, that the Bishops should give way to such restraint; for had they denied that to Lay founders, they had given no small cause also of restraining their devotion. . . . . Out of these Lay foundations chiefly doubtless came those kind of parishes which at this day are in every diocese: their differences in quantity being originally out of the difference of the several circuits of the demesnes or territories possessed by the founders. . . . . At what time these Lay foundations began to be frequent, plainly enough appears not. . . . . But some mention is made of them about the year A.D. 500, as you may see in Bede. . . . . Some

such more of about that time may be found. But about the year 800 many Churches founded by Laymen are recorded to have been appropriated to the Abbey of Crowland . . . . whence it may be observed, that by this time Lay foundations were grown very common, and parochial limits also of the parishioners' devotions."

This extract is from the ninth chapter of Seldon's History of Tithes, section iv. (at pages 1209-10 of the third volume of his works, edition of 1736). Were further quotation admissible, the circumstances under which Parochial division proceeded in that early day might be explained. In a preceding page (1202) there is a curious record of the manner in which, in the absence of tithe upon land, the case of a town population was met. By the Act of 27 Henry VIII. it was provided that in the city of London, and is still provided, as shown by Mr. Dale, that the Clergy of some Parishes shall be paid by a tax upon house-rent. Before the reign of that Sovereign, there had been a payment of a farthing for every ten shillings of rent, payable every Sunday and great festival day. This original payment would seem to have produced about three shillings in the pound sterling. It appears to have been commuted to two shillings and nine-pence annually, and is still levied. A portion of the tithes of the mother Parish was conveyed to the new Parish under a certain condition.

Here, then, we have light upon the origin of Parish Churches, which may be traced, by examination of the same writer, through Saxon and Danish times, to a later period of England's history.

It is unquestionable that Endowments, whether of first fruits, churches, glebe, or tithe, in their origin were voluntary, but permanent, and remained so, until the corrupt practices derived from Rome supervened. Then Monasteries and Monks wrought themselves into the Parochial system, the latter appealing to those who paid the tithes, and still exercised a voluntary power over them, to accumulate them in their establishments. Subsequently the Dominican and Franciscan Friars took a prominent part in the same direction.

In this appropriation of tithes and other Parochial Endowments to the Monasteries, we see the first steps of that mischief to the Parishes which was consummated by the cupidity and spoilation of Henry the Eighth. Hence it was that a large portion of the legitimate provision for our Parishes became impropriate, and that we hear so largely of vicarial tithes being the resort of our Clergy in the present day.

It remains to be seen in how far the growth of piety, of real vital religion, in this land, almost overwhelmed as it is by overgrown population in some of our Dioceses, the result of a century and more of neglect, and now craving the blessings of the Gospel, will open the hearts of present Lay-impropriators, so that they may be extensively induced, either themselves to devise settlements, or to open up means by which purchases may be made at moderate rates on behalf of insufficiently provided Parishes. On this subject Sir Henry Spelman speaks with earnestness, which makes one wish that the mantle of that learned writer may yet fall on some other and influential Layman of this day. It is gratifying to know that there is an existing association for the redemption of tithes.

So voluntary, as we have seen, were the sources of support for the Church in earlier days, that the modern advocates of that system ought to be fully satisfied with it—the only difference between those revenues for Divine worship and their own, which are generally given year by year, being, that in respect of tithes and church sceat, &c.,

those who built the Churches charged the income upon their Estates for all future years. Can the modern voluntaries prove that a righteous support for the Clergy and the edifice given for one year becomes unrighteous by being extended to all time? Is the worship of Almighty God to be an exception from the benefit of perpetual endowment? The voluntary character of tithes, church sceat, churches, parsonages, and glebe, at once shows the unreasonableness and untruthfulness of those who speak of the Clergy being paid by, or as being the creatures of, the State. Solemn responsibility is, indeed, involved in the misapplication of revenues so committed to the Established Church—awful, indeed, that those should succeed in their unbecoming purpose, who would divert those revenues from a faithful ministry of sacred truth, and bestow them upon those who would invalidate or contradict the written Word of God—who, instead of bread, would give the people a stone.

Nonconformists of our time, who are taught to look jealously on the progress of the Established Church, should know, that while it is difficult to draw a line between the propriety of endowments given for a year, and those which are rendered permanent, Churches erected in the past have been, and those which may hereafter be built will be, by the laws of the Established Church, dedicated to the service of Almighty God for ever, and that therefore they do and will require co-extensive support. They will thus see, that in this as well as in other important respects, the system which largely prevails with them, could never, were the Church of England despoiled and destroyed, fill up the void. The constitution of their respective bodies—the Independents, the smaller though more exclusive sect of the Baptists, and other less important sects, could never, unless every Parish were to become a Babel, carry out a Parochial system. The really religious of those denominations ought, in accordance with the example of the Conference Wesleyan Methodists, to rejoice with us, that, while there are masses of the population awaiting an extension of the ancient Parochial system with all its appliances, there remains in this country so largely a form of support having the high sanction of Divine origin, wanting only the outpouring of the Holy Spirit on the people, to render it fully effective to its theory. Here it will be proper to adduce a portion of the evidence before the Lords Committee of 1859, of an eminent minister of the Wesleyan body, who was President of Conference last year:

The whole of Dr. Osborne's evidence should be read, as being most constitutionally loyal, but the following in substance may suffice for the present:—

> "If the Established Church were disendowed, it would lose the advantages it possesses:—1. For Missionary work amongst the poor. 2. For cultivating learning. 3. For retaining its hold upon the higher classes. The influence of the Established Church upon the welfare of England is inestimably valuable. Suppose it overthrown, I cannot tell how the national profession of Christianity would be supported. It would unsettle the whole kingdom, unsettle men's minds upon every question. It would destroy and unsettle the holding of property in a perilous degree; and unsettle all religious institutions."

All Christian men ought, indeed, to unite in thankfulness to Almighty God that to the provision by tithes, which, dating back 3,500 years, still exists,—that to this is superadded in this age so

earnest a disposition in our nobility, our landed proprietors, our manufacturers, our merchants, and our men of wealth, to erect and endow Churches and Schools. With regard, however, to Endowments, there is ample room for improvement, as our District Churches manifest, especially now that there is so loud a call for Churches entirely free and open to all.

According to the admission of those who would disallow the appropriate Endowment of separated Parishes by Church-rate, there are as many as sixteen hundred Districts at the present time claiming so reasonable a provision for the decencies of Divine worship rateably upon surrounding property. The owners of the property in these Districts, be it remembered, by the Act of separation, are exonerated from their former liability to the mother Parish, and therefore are reasonably and legally chargeable to the new one. Many, very many of these District Churches, ripe for separation, be it also remembered, provide free sittings for the operative classes in the proportion of a half or more of the whole capacity of the edifices, while the remaining portion of the congregation have to provide, by seat-rent, the requisite support of the Minister, assisted by an Endowment of some £30 a-year only. It is obviously unfair, therefore, that a moiety or less of the seat occupiers should also furnish the expenses for Divine worship, and most unjust that this burthen should in large measure be thrown upon him who ministers to them, which is too often the case.

Important evidence could be adduced on this head altogether in disproof of that which, for want of better information, has been declared by Statesmen of high position, viz., that voluntary resources suffice for District Churches. Statesmen, when they so pronounce, have before their minds the more modern Ecclesiastical Edifices in the west end of the Metropolis, where the mansions of the wealthy overshadow the dwellings of the poor, and to which, unhappily, the latter so little resort. Rather let such authorities direct their inquiry to the east of London—to Bethnal Green, and elsewhere—where the poor so largely abound, and they will come to a far different conclusion, and will apply their minds, it is to be hoped, to solve the great social problem of the day, how, under these two very distinct classes of District Churches, the poorer classes are to be brought into the fold of our Church, and to be edified therein.

They will see that there is an imperative call for Parochial subdivision, so as to assign responsibility to Clergymen over a given portion of population, and that a minister of a church devoted to the poor shall not be fretted and have his proper independence impaired by insufficiency of means for himself and family. It is satisfactory to know that many of these churches in the poorer districts of London, and in our large towns, are likely to receive aid from recent arrangements of the Ecclesiastical Commissioners.

How, indeed, it may well be asked, is this problem to be fully and satisfactorily solved as to ways and means? It is not difficult to deal with churches for the wealthy; they, if any, may be self-supporting, and have only to be rendered properly accessible to the poor. The real difficulty is presented next in degree to the eastern parts of London, by the teeming populations of the large towns, where the requirements of manufacture and commerce have, during the last thirty years or more, attracted the industrious classes to that degree that, according to evidence before the Lords Committee in 1859, there appears, on the average of 73 of the towns, a population of 45 per cent. totally un-

provided for spiritually, either by Church or Dissent. The aggregation of population for manufactures and trading purposes opens up an entirely new question.

Land it is clear cannot yield tithe when subdivided as it is by buildings. The people who labour and who create the annual wealth cannot be allowed to perish, and must be provided for. The opulent, who enjoy the wealth created by labour, will surely be prompt to meet the new circumstances.

Here is room for a full exercise of voluntary effort in the spirit of the early ages of the Christian Church. This it is hoped will be adequately superadded to the embodied voluntaryism which has come down to us from a former age. The precedent of ten per cent. of the produce of the land may well suggest the voluntary surrender by Christian men for so high a purpose of a large percentage of wealth otherwise acquired, especially when they remember Jacob's vow.

Here is a manifest call for the organization which exists in the Diocese in which we are now assembled. In some other Dioceses than that of London—where the example has been so well set—will Home Missions be required, and in some, Lancashire and Yorkshire for example—a Million Fund; while zeal for the use of the offertory may well be carried out, not only for the necessities of the poorer brethren, but on the admirable principle of the Cambridge plan for ruridecanal action—for Spiritual aid from the more wealthy to the poorer parishes in the same Deanery. To this Christian purpose I am happy to know that the Chairman of the Church Institution is here, to inform us how far that important body he represents has committed itself.

It is not to be doubted when the necessity of the case, as to the unprovided masses in large towns, fully appears to the Christian public, that not only will adequate funds be found, but that permanent endowments will not be wanting, and that such supplies will be so steady in their growth as to suffice. Should this, however, not be the case, we must hope that our Statesmen and Legislators will become alive to the duty of a Christian nation, and that the people will not be allowed to perish for lack of Scriptural knowledge. Church Congresses like the present are pledges that we are safe in this respect. Although our forefathers spontaneously contributed to the endowment of our Church in various forms, yet, had they not done so, it would clearly have been the duty of the Statesmen and the Legislature to have provided for the obligation so obviously imposed by the word of God upon a Christian people.

It was my purpose to have spoken specifically on the mode of subdivision of parishes, but when I saw by the prospectus of the proceedings of the Congress that I was to be preceded by Dr. Miller on this very subject, and to be followed by Dr. Hume on a branch of the question, so kindred as Church finance, I at once desisted. Coming as these reverend and experienced gentlemen do from two of the largest of our towns of teeming, and, spiritually considered with reference to the poorer class, inadequately provided population, my hope is that they will afford us most valuable suggestions on Parochial subdivision, and do much to relieve our minds from the anxiety under which we should otherwise labour.

In the Colonies of this country it is sadly manifest that the principle of our own happy constitution in Church and State has been progressively relaxed till it may be said to have been compromised. Its relaxation began in Canada, and now appears in Australia and other

of our Colonies. The large distances people in the Colonies have to traverse for public worship is appalling. It is be feared that the hold of our beloved Queen upon these off-shoots of England has been by so much weakened.

Seeing with thankfulness that we have still in this country an Established Church in its entirety, and that we have had Church erection so extended by enlightened and pious men in this century, as to exceed numerically the erections of more than a century preceding, it is essential that all facilities should be afforded to render those more recently devoted to God parochially effective, and that the population shall be brought into manageable compass, and thus realize the aspirations of the late venerated Primate, that every flock may have its shepherd, and every shepherd his flock.

If in some instances, under peculiar circumstances, and where population is more scattered, this cannot be so well attained efficiently, by Parochial subdivision, it may be accomplished by a judicious extension of a staff of clergy under the original rector. When this appears desirable the existing incumbent would become a sort of Suffragan Bishop. When, in fact, the rector of an extensive parish has by mission and school houses or preaching stations raised many nuclei which ultimately become district churches in a parish, an exceptional case is perhaps made out. Preference however in all practicable cases will, it is hoped, be given to subdivision, especially in urban parishes, so as to embrace under each Incumbent a portion of population of given amount, and then somewhat to assimilate them to rural parishes where it is well known the spiritual destitution did not in 1851 exceed 15 per cent. on the average.

This, however, may be added, that the present is no time for the legitimate revenues of the Established Church to be crippled either in her urban or rural action, or to be surrendered to theories of a section or two of Nonconformists which have been latent till the last thirty years. While we cherish and maintain, with all becoming charity, the voluntaryism embodied in our laws, we will invite all future offerings whether in the form of church erection, endowment, parsonages, glebe, or offertory,—extending our parochial system so as to employ them all. With reference to tithe especially, it is not to be conceded that a species of revenue deliberately devoted to Almighty God, recognized and protected by all our wise sovereigns, and dating back thirty-five centuries,—and with respect to Church Rates,—to some ten centuries, shall yield to the presumptuous theories of a third of a century of political excitement.

For that the practical results of those endowments justify at once their retention and extension, is actually admitted even by the most vehement advocates of voluntaryism. This is the testimony borne to the vitality of the Established Church, in a recent number of the *Nonconformist* newspaper:—

> "Let us not, however, be misunderstood. We do not intend to insinuate that religion is decaying in the National Church, nor that the Spiritual doctrines to which she holds are becoming obsolete. Far from it. Never, perhaps, has there been within the pale of the Church of England a more earnest, self-denying, active spirit of piety than at the present moment—seldom, if ever, a more enlightened attachment to the fundamental truths of the Christian faith."

When, therefore, the religious portion of the Nonconformists raise their minds above the cloud of prejudice, in which for a time they

have been enveloped—when they become aware, by more extended reading, of the high precedent and sanction, on which members of the Establishment are and have been proceeding, and the earnestness of purpose with which they are aiming at the practical and essential ends of their Mission for the evangelisation of the masses—they will shrink from lending themselves in any way to furthering such hostile efforts as appeared at the close of the last Parliamentary Session in opposition to a consolidation of the existing legislation for facilitating Church erection and Parochial sub-division.

To sum up all, as the danger is very great, lest, in the great towns and populous districts, the Clergy of the Established Church should be so paralized as to lose their independence; so to obviate the difficulty, it may be suggested that when tithe on land is impracticable on account of the density of population, the rent of houses might be assessed by a percentage for the support of the Ministry. In the City of London, it seems, we have a time honored example of this application of the principle of tithe. Legal enactments to this end may at present sound somewhat chimerical; but surely it is not too much to expect that among the faithful Laity of the Church, there will be found some not only willing but inclined to create a rent-charge, with an annual payment on their house property in large towns, for the permanent support of the Established Clergy, and when necessary, the laws of Mortmain may be so far relaxed as to allow of such endowments.

PAROCHIAL SUB-DIVISION, ORGANIZATION, AND ACTION.

COLLEGIATE CHURCHES IN GREAT TOWNS.

J. M. CLABON, Esq.

The attacks made within the last few years on the rights, privileges, property, and position of the Church, in Parliament, in the Vestries, and in the Law Courts, render it matter of solemn duty that each of her children should strain every nerve to maintain her as a State Church—to keep up the ancient but no less true motto of *Church and State*—to preserve a fount of scriptural doctrine in the kingdom.

Up to a recent period, the lay members of the Church scarcely recognized, or even thought of, this duty. It was the custom to consider the Clergy as the representatives of the whole Church, and as such, bound to protect her from attack. The presence of the Bishops in Parliament was deemed sufficient to prevent the passing of hostile measures. The mistake was approved, if not encouraged, by the Clergy.

But the attacks of the opponents of the Church, internal and external, have brought the Clergy and Laity to a sense of their duty. The former now, almost universally, recognize that both should join together for purposes of Church Defence, as well as of Church Extension—the latter admit, in theory, that they have a duty to perform to their Church, which extends far beyond the bounds of personal religion and local charity; though they are slow to bring it into practice.

Had the attacks in Parliament continued, in full vigour, it is probable that Church Laymen in general would have arisen, in their *giant* strength, and have crushed the puny endeavours of political dissenters to sever Church from State. There was a putting on of armour for the defence: but when all seemed to be quiet, the greaves were unbuckled, and the panoply laid aside, to rust—but *not* to spoil.

But the enemy sleeps not. The Society for the Liberation of Religion from State Patronage and Control (it is well to give it now and then its full title) is as active as ever, though its work does not meet the public eye. Church Rates are not attacked in Parliament; but the Society is to be found represented by its ubiquitous agent, Mr. Bennett, in the Vestries, before Magistrates, and in the higher Courts of Law. Pamphlets, Lectures, Speeches, Letters in Provincial Newspapers, are sown broadcast, and take root among the middle classes. The attacks are more frequent, and more invidious, though not so much exposed to view.

It is most essential that these attacks should be resisted, and the truth be made manifest: and this can only be done by a thorough combination among Churchmen.

The experience of the last few years has shown conclusively that this combination, to be effectual, must have its basis at every man's door. There must be a great central body—*to act*—but it must be supported by numerous small local bodies. The area of the Diocese—nay, of the rural deanery, is too large. The organization must be in each Parish Ecclesiastical.

The lay Churchman can only be tempted, on great occasions, to the diocesan conference, or the ruridecanal meetings; the place of assembly, to attract him frequently, must be in the Vestry of his own Church.

But the magnet must be a powerful one to draw him from his fireside even to the Vestry. The defence of the Church in general, when it is not attacked in his own Parish, will hardly, by itself, suffice. It is therefore desirable to combine the local affairs of the Parish with its action in Church defence. And the object of this paper is to suggest an organization in each Parish which shall comprize both objects.

A standing Church Committee, headed of course by the Incumbent, with its lay Secretary, Treasurer and Auditors, is earnestly suggested, as necessary for the proper performance of the duty of Churchmen in these matters.

But why, it will be asked, is a Committee wanted for the local affairs of the Parish. The Rector of the Parish and his Curates now manage them. Can they not continue to do so?

The reply is, that the Clergy are overburdened with secular matters. The services of the Church, the preparation for them, the visitation of the poor, the oversight of Schools, afford more than ample work for them. But now, unaided as they generally are, by laymen, there are subscriptions to be solicited—savings banks, clothing clubs, district visiting Societies, and soup kitchens to be superintended—accounts to be kept. It is fit of course that they should direct all these matters: but it is not expedient that they should be burdened with the details. There are moreover few Parishes where some further action is not required for the benefit of the Inhabitants of the Parish, and especially the poor, whether of a directly religious, or of a moral and social character. The Clergyman cannot attend to all these matters, and his own proper work, effectually. They can only be carried into effect by resorting to the aid of Laymen. And, happily, there is an amount of

latent zeal in the Church Laity, which only wants to be aroused. While they see the Clergyman doing everything, they are content to remain idle, fearing to interfere with the work which he has undertaken. Let him but come to them and say "Help me, I want to do more to evangelize the masses: come and add your Christian efforts to mine"—and there will be an awakening of the dry bones, which will astonish us, and an engine for good will be raised up, which, with the help and under the grace of God, will be most powerful.

It is matter of constant experience that the building of a Church, or of Schools, in a Parish, has the happiest effect, beyond the stated object. It brings together the earnest Laymen of the Parish to help the Incumbent. A Committee is formed—active interest is excited—there are frequent meetings. The members thus brought together come to know the Parson and each other better. The foundation is laid for joint action in other parochial matters. Assembled for one object, they are consulted and act together in others.

My proposition is, that a standing Committee of this nature should be formed in every Parish, to aid the Clergy in matters relating to *Church Extension* (comprising in this term all matters for sustaining and extending the Church) and *Church Defence*, in matters not pertaining to doctrine.

I.—Church Extension.

This will be *local* and *general*.

Local Church Extension will comprise—

(*a.*) The building, repairing, and adorning of the Church, where voluntary efforts, from any cause, are necessary.

(*b.*) The improvement of the Church Service in music and choir, under the direction of the Incumbent.

(*c.*) The building and repairing of Schools (including, in towns, a Free School for ragged children).

(*d.*) The management and teaching of all such Schools. Existing Committees for this purpose might be merged in the General Committee.

(*e.*) District Visiting, under the direction of the Incumbent.

(*f.*) Physical aid to the Poor, including—

(1.) A Savings Bank.
(2.) A Clothing Benefit Club.
(3.) A Soup Kitchen.
(4.) The Hospital, Infirmary, or Dispensary of the District.

(*g.*) Moral aid to the Poor, including—

(5.) A Lending Library.
(6.) A Reading and Recreation Room.
(7.) Prizes—for Neat and Clean Rooms, for Flowers, for Care of Animals.

General Church Extension will comprise—

(*h.*) A Bible Society.

(*i.*) Missionary efforts among the Poor of this Kingdom, including Curates' Aid Societies, Scripture Readers' Societies, City Missions, Ragged Schools in large towns, and Book-hawking Societies.

(*j.*) Missionary efforts among the Heathen.

II.—In Church Defence.

The main objects will be—

(*k.*) The presentation of Petitions to Parliament, through the local Members, on all subjects

(1.) Where the Church is attacked in Parliament;
(2.) Or where Church action is desirable.

(*l.*) The exercise of personal influence with Members of Parliament.

(*m.*) The exercise of legitimate influence, irrespective of party, in the choice of Representatives in Parliament—so that each Churchman, before voting, shall ascertain what each Candidate intends to do, with reference to Church matters, and in voting shall bear this in mind.

Last, but not least, the collection from all Churchmen of subscriptions to enable a central body to act efficiently. The Liberation Society collects nearly £5,000 a-year, and is now asking for a special fund of £20,000—the use to be made of it being, the attack on Church rights in Parliament—in the Parishes—and at law; and including, no doubt, action on the Constituencies, in order to the return of anti-Church members.

If the poorer half of the Parishes of England gave but 5s. a-year, and the richer half £1, here would at once be £7,500 a-year—a sum not more than is necessary.

It is natural, as holding at present the position of Chairman of the Executive Committee of the *Church Institution*, that I should mention that Society, as founded for the purpose of Central Church action in matters not pertaining to doctrine. It has the warm support of the Archbishops, and of nearly all the Bishops of the United Church. The Archbishop of Canterbury presided at its first general meeting, in the spring. It is governed by a Council consisting of Laymen, appointed by the Clergy, in ruridecanal Chapter, and by an Executive Committee, also consisting of Laymen, appointed principally out of the Council. Its action has hitherto been mainly defensive; but it aims hereafter to make itself useful in promoting measures of importance to the Church, such as the increase of the Episcopate, the assimilation of the recovery of Church-rates to that of Poor-rates, and other like matters.

The enumeration of the different funds of the Institution will show what are its operations.

They are:—

(1.) *A General Fund*, out of which are paid:

(*a*) The salary of officers.

(*b*) The printing and dissemination of the Circular of the Institution, (called "The Church Institution Circular") and of papers useful and interesting to Churchmen, or necessary for extending the operations of the Society.

(*c*) The travelling expenses of the Secretary for purposes of organization.

(*d*) Communications with the Bishops, Archdeacons, Rural Deans, Clergy in general, and Secretaries of the Associations in union with the Institution, principally formed in the Rural Deaneries, and now about 500 in number. The printing and postage of one circular to these several persons cost nearly £100.

(2.) *A Lecture Fund*, out of which are paid efficient agents to lecture on Church subjects in those places more particularly where an Emissary of the Liberation Society has lectured.

(3.) *A Defence Fund*, to aid in the defence of Incumbents, Churchwardens, and others, attacked in Courts of Law in Church matters. The Churchwardens of Tamworth have lately defended a Church-rate there at a cost of £1,000 and more, the Institution has contributed, and was only prevented by want of funds from giving more. The Churchwardens of Plumstead spent as much in defending a Church-

rate for adding to the Church-yard. The Incumbent of Horton is denied his ancient fees, and is driven to assert his rights at law—not for his own sake only, for the amount is trifling—but because the resistance to the payment is organized, and a principle affecting every parish in England is at stake.

Each parish ought to contribute a trifle to this fund, on the principal of assurance, the Church Institution undertaking to pay all costs of defending proceedings in which Church rights are attacked in that parish. Under such a system, if the Liberation Society assailed Church-rates in a parish at the Land's End, a flash of the telegraph to London would bring to its aid funds collected from all England.

The following suggestions are offered as to the constitution of the Parochial Committees.

(1.) The incumbent should in all cases be president.

(2.) The Curate or Curates—and the Churchwardens should be members of the Committee, ex-officio.

(3.) The Incumbent when absent should have the power of delegating the Presidency.

(4.) The Incumbent, or his delegate, should be Chairman when present; if absent, the meeting to elect a Chairman.

(5.) The first members of the Committee should be nominated by the Incumbent; vacancies should be filled up, or additions made by the Committee, with the consent of the Incumbent.

(6.) The two most active Lay members of the Committee should be appointed secretary and treasurer.

(7.) There should be auditors, and an annual publication of accounts.

(8.) All meetings of the Committee will of course begin with prayer.

(9.) The Committee may divide itself into Sub-committees, for particular objects, such as the School Committee and so on.

(10.) The proceedings of the Committee will be conducted in the same manner as those of other bodies. The "Handy Book on Public Meetings," by Dr. Smith, published by Weldon & Co., 3, Falcon-street, Fleet-street, for a shilling, is recommended to the perusal of every member.

Let me, in conclusion, say a few words to the Clergy and Laity.

To the *Clergy*.

The Incumbent often objects to summon his lay brethren to his help. Not that, speaking generally, he desires to keep power in his own hands; but that he dreads the intrusion of loud-mouthed persons, given to change, who may mar his plans for good.

This I believe to be an idle dread. The nomination of the Committee by the Incumbent, or his consent required, is part of the plan, and would prevent the anticipated evil. But, independently of this, the whole machinery will be voluntary—there will be no room for a mere vestry orator. Such a person, appointed in error, would find himself out of his element—if he continued to attend he would be left alone, and the machinery be reconstructed without him.

To the Church *Laity*.

You have been remiss both in matters of Church Extension and of Church Defence. A few only have done their duty—as to the former. Next to none—as to the latter. Let every one resolve to devote one hour in every week to these sacred matters, and the whole system would come into full operation at once.

To *all Churchmen*, Clerical and Lay.

If such a Committee were at work in every Parish, there would soon be an end of political dissent. The whole country is essentially church in feeling. Few Dissenters wish to pull down the sacred fabric under the ægis of which they flourish. The Church has no hostility to those who worship God outside her pale. Her right hand of fellowship is always ready to be extended to them. Good men of all creeds are constantly to be found, meeting to honour God by good deeds done in common. A few turbulent men only disturb the country. These—the political dissenters—who attack the Church on false premises, have alone to be dealt with. If allowed to fill the country with voices, which are not answered, and to make attacks which are not resisted, there will be danger. Had it not been for recent efforts of Churchmen (in which the Church Institution took no small part) Church rates would have been abolished: Dissenters would have been admitted to the government of Church Schools: atheistic addresses would have been permitted in Churchyards; false statements as to the relative numbers and efforts of Churchmen and Dissenters would have passed for truth.

Combine then, and *resist*: and it will be seen that the great body of the people of England (that is, all Churchmen, all Wesleyans, and the bulk of other Dissenters) are one side, and a few agitators on the other. The attacks of the Liberation Society will glance harmless from the radiant armour of Church Fellowship. The time will then soon come when every effort of every Churchman may be concentrated on Church Extension.

DISCUSSION.

Mr. Powell, M.P., said, as Member of the Executive Committee of the Church Institute, he desired to tender his hearty thanks to the Meeting for the kind reception they had given to the speech of their Chairman, and he hoped they would allow him to express the high estimate that they entertained of the value of the services that he had rendered to their Institution. It was no light matter for a gentleman, engaged as he was, to have the spirit and determination to so arrange his engagements as to allow him to take the chair at their weekly meetings. He was glad to find that in what had been said in the opening address, no objection had been taken to the subdivision of Parishes. That subdivision of Parishes might, no doubt, extend too far, but he believed in the first place it was absolutely necessary. He should greatly regret if anything should occur in this subdivision to deprive us of that peculiar English institution—if such a term might apply in such a case—*i. e.*, the institution of the English rector. There was in the English rector a combination of three qualities. He must be a gentleman, a scholar, and a Christian. He must, as a gentleman, be able to obtain access to the minds both of the cultivated classes and of those less educated. He must be a scholar, so as to combat his antagonist on equal terms; and he must be a Christian, to infuse into his life the spirit of devotion and of Christian zeal. Coming now to the question of the subdivision of parishes, he did believe, and was most thoroughly convinced that one reason why the subdivision of parishes was more necessary, was because it was the misfortune of the Church of England that many of her richest endowments were filled not by the best men. They saw that it was often the case that a gentleman who occupied an inferior position in the parish, or, perhaps a chapel of ease, or perpetual curacy, was in many respects far the superior of the head of the parish. It was not unnatural that such men should become uneasy and impatient, or that they should cry out for an independent parish, and an independent sphere of action. He believed that if in the Churches of England the largest and most important could be filled by the most competent men, the difficulties arising from a too

minute subdivision of parishes would be diminished, and in the bill for Consolidating the Church Building Act a clause was inserted for the aggregation of parishes at one time divided. Mr. Beresford Hope had made some allusion to the separation of the poorer part of a district from the mother Church; but that was a violation of principle where it was done. The principle was that we should separate from the mother Church that which contained the elements of death. He trusted that soon herein they should have reform, and that in the future distribution, care should be taken that there be a fair distribution of poor and rich to both portions of the parish—the mother and the daughter Church. Then came the question, if a chapel of ease became a district church, what was to be the size of the church? It was surprising to observe how Church principles came to be neglected in the building of churches. The first principle was that everybody should be able to hear, and the second that everybody in ordinary health should be able to walk to his church from his house with ease. He did not see that it was absolutely necessary that any clergyman should be able to discharge every function of his office. If he could not intone let him preach. If he could not preach let him intone. And if he could neither intone nor preach, let him read. And if he could not read let him keep silence in the church, and let him feel that when he saw his church well filled he had abundant consolation in pastoral visits and careful superintendence. He hoped they should go on in the work of Church restoration. The theory of the Church of England was that there was a living church in every street in the land. Let them make the theory practice, and let them take care that there be a church for every person dwelling in every street and in every town and hamlet of the land.

Canon TREVOR drew a picture of two subdivided parishes with which he was connected—Sheffield and York. All large towns had a living unity of their own, as was evinced by their municipal institutions, and it was impossible to divide them without cutting through some of the vital sinews and muscles. The Ecclesiastical Commissioners, however, in their processes of subdivision, seemed to act on the principle of cutting up a whale—putting the blubber on one side, the flesh on another, and the bones on another. The large town of Sheffield had been cut up in this way into large slabs of population, each of which was inevitably in a low state of spiritual vitality. The city of York was a specimen of perfect subdivision; there were twenty-six rectories and vicarages in it, each a perfect entity—*totus teres atque rotundus*—within itself: and, while the people of York thought they belonged to York, the Ecclesiastical Commissioners only recognized so many districts and parishes of St. Matthew, St. Catherine, and so on. The great cathedral of York, to which the people, nevertheless, would persist in flocking for worship, had no connection with a single soul in York; and when, not long ago, the Dean was congratulating himself on the increase of communicants at the Cathedral, he was obliged to say to him "But you must remember, Mr. Dean, that there was not a single soul there who did not belong to somebody else." Mr. Hope's suggestion for the establishment of Collegiate Churches was a thorough Conservative measure, while the subdivision of parishes was essentially a Democratic and unecclesiastical measure.

Mr. FITZROY rose to explain that in Mr. Hope's admirable paper he had fallen into error in supposing that St. Michael's, Paddington, was still attached to St. John's. It had recently been separated, and endowed by Mr. Gibbs with £600 a-year and a parsonage, besides £300 a year for Curates. Its district, however, comprised the chief portion of the St. John's poor; and that it could have been subdivided without even the knowledge of Mr. Hope, a parishioner and donor to the Church, seemed to show the need of greater caution in the subdivision of districts. The chief evil of the subdivison of parishes would be removed by the Laity coming forward with princely and munificent endowments, such as that provided by Mr. Gibbs.

The Ven. Archdeacon DENISON said he was not going to say that he was not fond of a little agitation—indeed, they could not live without it. But when Mr. Clabon called upon the country parishes to form committees to carry out Church agitation he was afraid he reckoned without his host. They ought not to conceal from themselves this fact, that every day the country population was diminishing, and the towns were absorbing into themselves large portions of the country populations. But, supposing that there was no diminution, did Mr. Clabon think it was easy to get people who lived in country parishes to take part in a movement like that proposed? Many of them had not many gentry—nobody but farmers and farmers' wives, who were out very early in the morning to milk the cows, and on their return made cheese, and afterwards sat down to drink cider and smoke. He was thankful to say, with respect to is own parish, that

he did not believe there was anybody in it who would not heartily do what he asked him; but he would say to him if a committee was appointed, "My dear sir, will you be good enough to be the committee, and the secretary and treasurer?" Upon his word he was sorry to throw cold water upon any agitation at all, because it was perfectly certain that if the Church of England did not agitate the Church would suffer. He knew that there was a time coming when there was more agitation to be taken up than had been yet. Although it was true that for the time present they had beaten back the assault that had been made in Parliament upon the Church, they must not be deluded into thinking that if by the combination of money, and energy, and exertion of every kind, the Liberation Society should be able to infuse a little more of the Democratic element into the new Parliament, the attack would not be resumed. They must not be deceived into thinking that the matter would end there, and therefore he urged those present into active measures to meet it, and to maintain and support the National Church in its integrity. They would do what they could in their Church Defence Association throughout the country, but they must look mainly to the towns to fight the Church battles. There were Dissenters no doubt in most of the country parishes, but there were very few country parishes where there was real hostility to the Church. It was not so in the towns, and it was there that had arisen the necessity for fighting the battles of the Church. Amongst other towns he looked with great confidence to the city of Bristol. He did not know that Bristol had hitherto done a great deal, but dating from the happy time of that Congress, he hoped and trusted that Bristol would come forward still more to maintain that National Church in all her privileges, not only for the sake of Churchmen, but for Nonconformists, and that, as the city had a great name for great energy and great zeal in carrying out Nonconformist principles, she would now show as much zeal and energy in maintaining the whole of the principles of the Established Church.

The Rev. Mr. Bruce wished to correct a misapprehension on the part of Canon Trevor. He (Mr. Bruce) was an old Sheffield Clergyman, and as such he desired to give the most explicit contradiction to the idea—if it was intended to convey that idea—that the Sheffield Clergy were incompetent to preach. (Cries of "No, no," and Canon Trevor said he would withdraw any such observation--explicitly, absolutely, and entirely.

Canon Trevor wished to make some further explanation, but the Meeting called "Chair," and he gave way to

The President, who said the explanation had, perhaps, better come through him. They had all heard an absolute withdrawal of the remark. It was quite clear that nothing was meant, and therefore he would go on with the discussion itself. Great allowance should be made for these *extempore* addresses. He then called upon

Lord Lyttleton, who said he had a very few words to offer in reference to what had been said by Archdeacon Denison. In general views he entirely adopted those of Mr. Beresford Hope, and he also entirely agreed with Archdeacon Denison as to the difficulty of moving agricultural Parishes. It was attempting rather more than they could do. He desired to mention what had been done in his part of the country. They took a large division rather than a Parish. They took a Rural Deanery, as had been done in the Rural Deanery of Kidderminster. He advised in rural places that they should first get together a small number of gentlemen of the district, and get together from the whole of the rural district the best number of men, Laity and Clergy, who would take part in the matter in hand. It was absurd to expect these milking and cheese-making people to come to the Meetings. They had their sympathies, but they could not get their active help.

The Right Rev. Chairman then announced that the Rev. Mr. Lyne would address the Meeting, and the scene which followed the announcement was of an exceedingly stormy character.

The Right Rev. Chairman here rose and said—Now, my dear friends, listen to the counsel of a friend, your Bishop, and your President. A gentleman, a Member of the Congress, has sent his name for a hearing. Now let us, like Christian people, give him a hearing. He is a Member of the Church Congress, and a Deacon, I believe, in the Church of England, and I am sure that we should be wise and respect ourselves by hearing him. I am certain, also, though I have not had the pleasure of seeing him before, that he will only say

what is proper and in conformity with an occasion like the present. I cannot believe, after the kind reception you accorded him when he rose, that he will say anything that will hurt the feelings of anyone present. Let us, then, be large-hearted and hear him.

The Rev. Mr. LYNS then rose, and said—My fellow-countrymen and fellow-churchmen—I ask of you to give me a few moments' audience and freedom of speech; and I hope, with the help of Almighty God, that I may not abuse your condescension and the kindness of the right rev. Chairman. He then said he conceived the present subject under consideration was, "How is our national Church of England to reach the heathen portion of our own population?" He was not speaking upon a subject of which he knew nothing, for he had laboured in the very worst districts and among the most degraded masses of our own heathen. He had seen heaps of misery and sinks of vice, and the more he had seen—as was the case with most of his brother clergymen—the more convinced was he that the present Parochial system could not grapple with the fearful inroads of Satan among the masses of the people. If the Church of England was unable to cope with the enormous influx of vice and sin that floods our country, the question naturally arose, how was she to be put in a position to reach those masses. By the establishment of Collegiate Churches in our large towns; and upon that subject he felt a most solemn and deep interest, and he would tell them why. He did not wish to bring before them anything that could be considered of a party or sectarian spirit; all that he longed for was that their mother, the Church of England, should be the mother of the people and the nurse of the sick. But the question arose, "How is it to be done?" It was no use their meeting in large numbers—no matter what it was called, "Congress," assembly, or whatever it might be—it was no use holding those meetings if they only dealt with the theoretical part of the subject. They must *do* something for the souls that were perishing. Should that Congress of Bristol establish some such body of men for the saving of souls, to look to what the means were, how they should set about it, and how they were to be brought together, they must have something which their Church of England, as a reformed church, could sanction as scriptural. Supposing they got together a body of devoted men who were prepared to offer heart and soul to the service of God; unless they had a rule to go by, unless there was a law laid down to which every man would voluntarily submit. it would be of little use. Where, then, were they to get that rule? If they would look for themselves into the rule of St. Benedict—Wait one moment. Those persons who dissented from his mentionig that work had surely not read the rules themselves. If they had they would have found the sense of the rule was "Love to Jesus for His love's sake, and love to your fellow-men for Christ's sake." There was nothing of popery nor of modern innovation in it, for it was formed before the great corruption of Rome stole in upon the Church, and that was the reason that he had selected it himself. He was aware that there had been much misrepresentation respecting him, but he was a faithful member of the reformed church, and, with help from above, he hoped to continue so to his life's end. Then the Collegate houses, of what should they consist? Would they kindly give him a fair hearing for a few moments more, for he was speaking upon a subject that was strange and unpopular, and he hoped they would pardon him whilst he told them what he was wishing to do. Would it be compatible, he asked, with the duties at College if the wives and families of the inmates lived with them. Let them look at it from a reasonable and dispassionate point of view. Would not those holy ties—for holy they were without a doubt, holy and blessed—be disadvantageous in a body of Collegiate people living together for the express work of God? If they had a large collegiate body, every man with his wife and children, they would be found very much shackled, and it would be contrary to the very nature of a Collegiate house. It wouldn't be a College, in fact. Those Collegiate houses were the means that the early Church used for teaching the people. He would grant, to the fullest extent, that in the mediæval ages a great deal of corruption had crept into them, but the abuse of a thing should not take away its lawful use. The inmates of those Colleges, he said, should ever be ready by day and by night, without any hindrance or obstacle arising from family ties, to go forth, and they should be at the beck of the parish Clergyman when he needed their help; and by their aid they would succeed, with God's grace, in enabling their Church to reach those masses whom they had hitherto been unable to reach. Might he then ask them again, without seeming insolent to such a large company of his superiors, to prayerfully consider the subject? He would proceed to speak of a period after the restoration of monasteries. He begged their pardon for

using that term; he did it inadvertently. He did not retract the term because he was ashamed of it, but he did not wish to offend them. He urged them to consider the subject, remarking that there was plenty of work to be done, but there were no workers; thousands of souls were perishing, and it was impossible that the parish clergyman could grapple with them. Then let them do something at once; and why not begin at Bristol, as it was there that the subject had been brought forward in solemn congress,

The President remarked that they had, by hearing the last speaker, proved themselves a large hearted, generous-spirited Congress.

The Earl of Harrowby said he was quite sure that they had shown themselves a very indulgent Congress, in listening as they had done to the last speaker. No doubt the apparition had been of a very startling nature: and he supposed that they would not have been more startled if they had seen St. Benedict himself from his grave. St. Benedict was a man who had done great good in his generation. and no doubt his notions of doing good were the best according to the times in which he lived. He was not surprised that any man who had had to deal with the mass of vice and ignorance which belonged to large towns should break out into excesses and extraordinary efforts; and they could but feel grateful to those who undertook any kind of experiment. At the same time, whether by Collegiate Churches or by subdivision of parishes, why was it necessary in doing good to offend the feelings of other people? Why was it necessary to raise obstacles in the way of their own good work? Why call their Collegiate Institutions Monastries? Why wear an obnoxious dress? and could not good be done amongst the labouring masses of the people without a shaven crown? Those who undertook work of that kind should keep strictly before their eyes, "In doing good let me take care that I do not lead to mischief at the same time;" and if that man who was doing so thought that their Church was a reformed Church, and a reformed Church to be maintained, was it desirable to facilitate among the poor people the appearance of that which induced them to associate the ideas of good with the peculiar external appearance of that which was bad. If men of honesty and piety were driven to extraordinary resources by the extraordinary extent of the evil, he would ask them to consider whether they might not extract all the good to be found in the principles of St. Benedict without wearing his garb or calling themselves by his name. His lordship concluded by addressing a few observations to the general question.

The Dean of Ely said he had had some experience in connection with town-parishes, and could bear testimony on the matters embraced in the addresses they had heard. After what had just taken place too he might be permitted to remind them that he himself was a Prior of a Benedictine Monastery. He expressed his full assent and consent with the wise words that had just fallen from Lord Harrowby, and would only say in reference to the words that had fallen from the preceding speaker to him that they were almost the echo of the words he (the Dean) addressed to them on the previous day, when he preached to them from the text "Go and do." There was no difference between them: the only question between them was whether it was necessary to do the work of the Evangelist without adopting those habits which, in the minds of the people, were connected with practices that they condemned.

SECTION.

CHURCH ARCHITECTURE AND DECORATION.

ARCHDEACON OF BRISTOL, Chairman.

G. GAMBIER PARRY, Esq., W. BURGES, Esq., Rev. Prebend. CLERK.

J. GAMBIER PARRY, Esq.

It has been by a traditional sense of duty among men of all times, that the greatest treasurers of their genius have been consecrated to the objects of their religion. The more elevated the ideal of their faith, the more entire has been the dedication of their genius at its shrines.

A sense of the sacredness of beauty has ever made the temple the central point of national arts. Even where the highest arts of design were disallowed as among the Hebrews in old time, and more lately among Mahomedans, the most skilful ornamentation and lavish use of costly materials have been inculcated by the order of their faith, or by the common demand of the people.

Among Christians and Pagans alike imagination and skill have culminated in their works of sacred art. With both alike the highest conception of Beauty has been concentrated in their ideal of Deity. It was the *object* of the Pagan to represent this in *fact*. It was the *subject* which the Christian suggested in *symbol*.

With Pagan art we have nothing here to do to-day—but at least in passing to pay our tribute of honour to those its works, (and they are not few,) of which the motive was the beauty of a pure and noble sentiment, and of which the effect was a protest against the corruption around them.

Of early Christian art there remains but little. There was but little of it—but enough remains to show that it was those exceptional gems of Pagan art that showed the suggestion of its first essays. I doubt the early Christians' indifference to art, or even their timidity of it. Their circumstances rather than their fears precluded it. Their's was rather the antagonism to its abuse—to the motive and employment of it which they witnessed. I doubt the indifference of any Christian, early or late, to any object which breathes the sentiment of a pure and natural beauty.

On the emancipation of their religion we know, and before it we believe, that the Christians applied the styles of Pagan art and symbols to their own use, infusing them with the spirit of their purer faith. The same symbols of affection and regret, of hope and triumph served for them both—only to the Christians they conveyed the sense of a more exalted poetry. On the walls of their Churches and on their monuments, subjects in painting, sculpture, and mosaic, expressed the triumph of their faith. There was no hesitation about the means used. Those works of art were no mere objects of magnificence and display. But rather they were the bold records of fact, and assertions of belief. The symbolism which illustrated them may once have been used in the cause of an unhallowed superstition—but the very thought of such had been washed from their minds. The vine and the vineyard had become to them objects of the most sacred association—the wings of the genii, the nimbus of the hero, the palm branch of the victor, expressed to them the brightest thoughts of beings in *that* world which the inventors of those symbols had felt after, but which to the Christians had become sure. Old things had become new to them, and whether the objects were natural or artificial, the anchor and the ship, the peacock and the dove, the cross and the olivebranch, and whatever else there was, pure in itself, or beautiful in the meaning it conveyed, it was adopted, without fear or retrospect, for the purposes of their monumental arts.

The seeds of Christian art, thus early sown, involved important principles—viz.: that in it, as in the religion which inspired it to the pure all things were pure, that a chastened liberty was to them both *the* rule of life, that to the Christian artist the materials for selection were world wide.

Such have been the bases on which all Christian art has been

developed. Of its Architecture, with which we have here most to do, the case has been the same. In the earliest times the Christian Church had adopted a definite system of order and worship; and wherever it spread, this system which was but the outward expression of itself, was carried with it.

The Pagan Basalica, the first public building granted for its use, was found complete for the full practice of that system. It afforded among other things a nave for the congregation, a chancel for the inferior ministers, and a sanctuary for the service of the altar. It afforded indeed much more; but the discipline which regulated it has passed through the unhappy phases of many other good things, and is lost or in abeyance. The main features of the first Christian Basilica, the nave, aisles, transepts, clerestory, choir, and sanctuary, were the scheme that has been followed in Church building to our own days. We find however that in the course of time, in the development of National Churches and their peculiar ritual uses, in the Eastern and in the Western Church, on the north and south of the Alps, in Monastic, Cathedral, and Parish Churches, the internal arrangements, though constant to the early plan in the main, have varied in detail ad infinitum, variations in the order of ritual and discipline having always been the cause of the change. Their elevations have varied also as much as their plan. It had been strange if art had not followed the revolution of religion, and that a novel type of Architecture, which more than any other art reflects national character and condition, had not arisen under the culture of a novel faith. Between those styles which sprang up under Pagan and Christian influences, there need be no rivalry, except in the prejudices of a small-hearted criticism. They came of a different spirit. They were both perfect and perfectly distinct. They were conceived for special purposes, and perfected in their application to them. For our present purposes, whatever our individual tastes may be, there can be no doubt which of these our national traditions, religion, and climate suggest for our adoption.

I would that our people had artistic taste enough to appreciate the fact and the beauty of their own National Architecture. It is essentially that of a northern people, and perfectly suited to their purposes. It is the public ignorance of it alone, (unless it be also in some degree the want of sufficient art education and cultivated knowledge of all but a few of our leading architects) that can account for the prejudice which adopts other styles rather than that which we owe to the genius of our own countrymen.

In our present use of pointed Architecture it has been charged against our architects as an impropriety that their designs too frequently combine with the English styles features more common to those of foreign countries. Granted that they do so—but I think that the impropriety is not chargeable. I think that "Gothic" should be as Catholic as the Church, and that its articles of beauty should be as universal as the creed. Let the old English style be recognised, loved, and followed. I would repudiate the idea of overwhelming them in a flood of foreign forms, and still more would I repudiate the idea of their resources requiring such aid; but when I see that everywhere and at all times freedom of individual choice has been the rule of this art, that it had not only its national sins, but also its nationalisms, that it varied in time even more than in place; that its genius was invention, its antipathy repetition—that, like the Church at large for

which it built, with all this individual liberty it remained one in principle, one in action; I cannot refuse the conviction that this admirable Architecture, so fertile in resource, so various in application, is most rightly regarded as a great community of beautiful examples, a federation of beautiful expedients for our profit, for the instruction of the present, and for the invention of the future.

But at present the multitude of our models increase rather than lessen our difficulties. New styles are not made up by patching together the features of many old ones. It is lamentable that Architects, either ill instructed or impelled by an unpardonable conceit, have by their buildings in the Metropolis and elsewhere poisoned the sources of pure Architectural taste, in the eyes of an undiscriminating public, by combinations of the most heterogeneous features of pointed styles, in fact a perfect libel upon them all.

Liberty of choice in Architectural design must be submitted to the rule of consistency. That rule was the tenor upon which the harmony of each Gothic style was tuned. Their modulations from one to the other were complete changes of key. The arches, vaultings, windows, the composition of the piers, the ornamentation, sculpture, and colouring were all changed at once and entirely.

The golden rule for our guidance, the only ground for our hopes of success in art must be this rule of consistency. Our rennaissance must not be based on confusion—we shall never reach the heaven of our artistic hopes by a Babel of styles.

It is enough that one system of Architecture has made the experiment, and has found its admirers—that it should have taken a colonnade from the Doric of Athens, and upon its entablature should have started as from a fresh base with an Ionic design, discordant in the whole sentiment of its composition from the style upon which it is placed; and still further, above that delicate cornice should have piled up the facade of a Corinthian portico, and have completed the heterogeneous mass with a pediment and crowned it with little obelisks! The piling of Ossa, Pelion, and Olympus was only conceived and described as a Titanic monstrosity.

The risk we run from the combination of styles in Christian Architecture will hardly amount to such as this.

The counter part to it in Gothic Architecture has nothing in common with it. The combinations of styles was partly of accident, partly of economy. The very perfection of Gothic art is to be accounted for by the fact that each style was the all absorbing model of its period. Masters and workmen were adept in no other.

The styles of art in neighbouring countries have been developed with correspondence less in date than in relationship to the intellectual and social condition of the nations in which they flourished. I regret that this is not sufficiently appreciated by our architects—that rather they are dazzled by the wealth of their resources, that a flower is plucked here, a gem there, and features individually beautiful indeed, but springing from a different order of mind and sentiment in art are pressed together into the same service. I regret that our architects do not more often set before them the high standard of a studied and perfect proportion, they too commonly take refuge in that irregularity which certainly is characteristic of Gothic art, but by no means one of its highest excellencies, and in a certain picturesqueness and quaintness which are at best but rude and inferior qualities of it.

I believe that the elements of the Christian styles are the purest

source for the Architecture of the future. It appears to me that Classic Architecture was so perfected in its own age that its development is only another word for its degradation. Its character and sentiment is its own. Its cold gravity has nothing akin to the pure warmth of Christian affections, it has been modified indeed, and in its modification distorted. It has been turned more by ingenuity than by genius into many forms, with which modern eyes are only too familiar, but, although some of the largest Churches have been built in its Roman styles, it has never met the real sympathies of Christian sentiment. The Italian cinquecento is one of its most graceful forms, it is the one unequalled in luxury of fancy and levity of whim, but those are not qualities allied to the reverence and modesty of Christian devotion. I know not therefore where to look for elements of Architectural beauty, reflecting the spirit of our faith, but in that art which sprang up under its influences. It is in Christian art that we must confide, that in it, if in art at all, we may find those symbols of external effect, which are most in accord with the sentiment of Christian worship.

But other subjects are demanding the attention of Churchmen graver than that of making their Churches beautiful, especially the provision of Church room for the increasing population. To meet this necessity by the multiplication of districts with the style both of buildings and endowments, already too common, would be a questionable benefit to the Church and would not meet the requirements of the case. For ministration I look to two sources of supply; the increase of the diaconate and the establishment of Colleges of self-devoting men. I do not mean independent brotherhoods, but men associated in the common bond of self devotion to God's service in the Church, irrespective of salaries, maintained by their own common fund under Episcopal sanction, and in direct relationship to the beneficed clergy. Self-devoted women have long ago set them the example by sisterhoods for every purpose of charity. I see but little hope of providing the ministrations of Religion but by these means, to that vast extent, which must be acknowledged necessary, if the Church of England is to be in truth the poor man's Church, and to keep the lower classes in fidelity to her. This is not a subject for this section of the Congress, but one intimately connected with it is especially so. I mean that of the internal arrangement of Churches.

All Catholic usage gives liberty to adapt the place and habit of worship to the character of the liturgy. If I advocate any change I certainly advocate no innovation. We have inherited the fabrics of the Church which were built for a public service conducted on a different system to our own, and we have perpetuated their model, in many cases without consideration of their inaptitude. For such great gatherings of the lower classes as all churchmen must desire to secure, a modification of the present internal arrangement of Churches is worthy of consideration. It would be but a return to early Christian use. With an unlearned congregation, what is out of sight is very apt to be out of mind. In the earliest Christian Churches the Church was surrounded on three sides by the congregation. The minister who read the lessons, the choir which led the Psalmody was in the midst of them. It is to such an arrangement that I suggest for your attention—that the chancel should be restored to its place and office as in the earlier and purer Christian times, that the altar its sanctuary and its services should be equally so, and no longer banished to a distance, but brought

within immediate sight and hearing of the congregation, as the most valuable means of religious instruction—to show them and then possibly to induce them to reverence, by the beauty of its ritual order, and to place the choir, the lectern and the pulpit, in the open nave where they used to be placed until monastic institutions set the example of a more exclusive arrangement. I think that by these means the lower orders would be attracted where they are now in a great measure repelled, that they would be induced to join in congregational response as well as in music, where they are now silent, that they would hear every word of Gospel and be instructed by every action of ritual, and would realize a service as in truth their own, rather than, as too commonly now to become estranged from a thing which they can only hear indistinctly, or at intervals, and glance at from a distance.

Such a breadth of purpose would afford scope for equal breadth of architectural effect. It is in town Churches that the first bold experiments must be made for obtaining light from a high level.

Central lanterns and cupolas are no new expedients; but why not also break into the roof, and make a bold architectural feature of an entire roof story? Our eyes may be so accustomed to rafters and perlines, with strips of white plaster between them, and to ocean surfaces of slates and lead gutters and tiles, that they are tolerated by force of habit—but they are things in which no ingenuity can discover a single line of beauty. Why not, among crowded buildings, where high light is the object, make use of the roof as a great clerestory?—not upon its slope, for skylights are insecure in fact, and disagreeable in effect—but by breaking transversely into it with lights based upon a level with the wall-plate. And why not groin a roof thus constructed?—groining need not be costly. If its original inventors often made it of the lightest rubble, why should not we make it as light, and, at the same time, stronger? Tiles laid flatways in cement are, to all intents and purposes, as genuine an act of building, as bricks and stones laid edgeways in mortar; and in this way a perfect architectural roof-ceiling would be obtained.

I must readily stand corrected by the professional architect if I am in error—I am now advocating a system solely on the ground of economy, to produce effects otherwise precluded by their costliness, The modern uses of light iron ties would get over the difficulties of the roof in a way impossible in the old system of woodwork.

A roof thus constructed would be commendable on every ground—needing no buttresses for its support, less costly than pannelled wood with all its framework and mouldings, reflecting light from above and sound from below, and giving completeness to the elevation of the interior.

In town Churches, among high buildings, such a scheme would recommend itself; and I see no reason why a Church constructed in this way, with its internal arrangements modelled as I have suggested before, with its lofty walls relieved by the simplest expedients, and with all the skill of art lavished on the clerestoried roof, should not be made with much novelty of effect, an object of very great architectural beauty.

I regret my inability to condense in a paper limited to 25 minutes, subjects which are hardly to be mastered within the limits of a life.

I am desired to speak also on Architectural Decoration.

Decoration embraces all the arts of design.

These arts will never be satisfactorily associated with Architecture

until the one master idea on which they all depend is realised, viz: That of the place they occupy and the nature of the service they are called on to perform.

The art they serve has purposes different to their own. They are not independent,—they are assessors, not masters—Architecture is an art which has no counterpart in nature. The other arts take their motives direct from natural *objects*, Architecture takes its motive from natural *forces*.

Once for all understand its nature and all else will follow with ease. I will not venture on definition, but I must say that it is the office of Architecture to illustrate the forces by which construction is maintained—and as a master fine art it presses into its service all others which can aid towards that, its one great central purpose.

Those forces are as a stream of life in the dull blocks through which they flow. By art they are drawn out and individualised. Architecture gives form and feature to them as things of vitality which we can then fix upon and delight in.—And thus a building, clothed in the elements of its own life, rises into being, a creature of living art and a thing of beauty.

With Architecture thus understood, the other arts may cluster around it with all their music of form and colour. Their true position is at once ascertained—within their own sphere they expressed the beauty of *natural objects*—here on the contrary they are called in to aid in the expression of *abstract ideas*, such as those of force, direction, mass, lightness, grace,—further let me illustrate my meaning, thus. An Architect has bridged over some space with an arch, he has poised great weights upon it, and carried them down its haunches; pressures are drawn in from various directions, and concentrated upon one point, the capital; here they are clasped and banded together and transmitted in one line to the ground. Now here is no ornament, but still there is room here for the grandest artistic feeling, in the beauty and action of those natural powers which he has compiled by his skill, and in the effect of stability, equilibrium, and repose which he has obtained.

It is THUS that the arts of design come in—their business is to *interpret* all this, and give it emphasis—to spread a sense of ease, happiness, and completeness everywhere. When the Architect's skill is concentrated, they too spend all their powers, illustrating the action of his work by mouldings, and wreathing his capital with ornament.

Then comes in colour to add riches and plenty to what the other arts had begun, and to perfect those evidences of life and thought and movement which they had realised.

Such I conceive to be the true theory of Architectural decoration. It gives a key to all the artist has to do.—All is then based on principle—He may invent safely; because then his creations will not be things of whim and conceit, but of reason.

Architecture is the culminating point of all the arts. Let each in its own sphere delight without stint or limit in its own special beauties. But here they must act with mutuality; if all were the colouring where were the sculpture, if all were ornament where were the Architecture? but if each in one concert would lend its aid, as the hand to the foot, the eye to the ear, and the head to them all, we might hope to raise such a work of art, endowed with such unity of purpose, and inspired with such unity of life, that we might venture to call it perfect.

But to offer one illustration more, and that from the highest branch of art, the treatment of sacred subjects upon the walls of Churches.

The highest art is unsatisfactory when it is not in perfect relation to the place it fills. A painting may be beautiful in itself, but its pleasure is marred by some latent circumstance—that circumstance is that its conditions have not been fulfilled. For instance, it is the painter's object to get rid of surface and to realise open space. It is the Architect's object to maintain surface, and to realise solidity. Here then is an antagonism perfect and complete. The reconciliation may however be perfect and the result admirable, if only the painter will realise the conditions under which he is placed.

I know no beauty so great as that which makes the prevailing charm in nature the harmony of opposing forces. The case is the same in our own works. The arts of design are *naturalistic*, but Architectural expression is essentially *conventional*.

For the aid which the painter gives to the Architect, he receives back a benefit as great as he gives.

He is then bound to self-restraint, and his work gains thereby in dignity. Wall painting places his work under different conditions to that of a picture, and every principle of it is changed. I argue that his art gains by it, that it magnifies its office, it evidences its power to be admirable under conditions even the most adverse to itself.

His indulgence in linear and atmospheric perspective would stultify the Architecture; converting walls into thin air, and leaving massive arches to carry the clouds.

Every kind of perspective is easy to an accomplished artist—it is but a technicality. Why then vaunt so easy a victory? The greatest triumph in art is the fulfilment of its conditions.

Let therefore wall painting and picture painting be recognised as distinct phases of art—and each admirable under their own conditions. —But I must not be misunderstood—I speak of wall painting, thus when Architectural features are predominant in the building where the painter is at work. THERE Architecture is his *master*, and in his reference to a great sister art, the painter will not lose in the glory of his own; when architectural features do not bound him, when for instance the corners of a room may be a kind of picture frame to him, let him do as he pleases. But let a genuine wall painting be as entirely recognisable as true in its result, because it is true to its conditions, as a picture may be, within the limits of its frame.

But all this which I argue to be founded on the truest principles, will never be satisfactorily attained until the Architect's education in art is as broad as his name implies him to be, the "head master of the arts."

If our age is one of revival it is without doubt also one of great earnestness.

With religion to inspire the arts, and the arts to lend their aid to the expression of religion, we may learn to love things of beauty, and still "keep ourselves from idols," and bless God who had clothed all things with beauty, *may be* for his own pleasure, but *certainly* for our happiness.

CHURCH ARCHITECTURE AND DECORATION.

BY W. BURGES, ESQ.

ONE of the very great advantages of *réunions* such as the present is, that we are enabled to take stock of other things than those immediately

set forth in the prospectus; and I therefore most willingly seize the opportunity to examine as to the state of the fine arts in connection with the Anglican church. Of course the subject resolves itself into what we have done, what we are doing, and what we may reasonably be expected to do. Now, as to what we have done. It is some twenty years or more since the Cambridge Camden Society took up the subject of Mediæval architecture. Pugin had done much, but no one man can ever pretend to direct so great a subject as a change in our architecture. The Camden Society went into the breach, and, by means of a series of most useful papers, containing the results of the experiences of the many, and also by means of the most unsparing criticism, it succeeded in getting us to build tolerably decent churches, *i.e.*, churches which as regards the exterior looked very like old ones. Not that it required any particular talent on the part of the architect to do so, for the directions for a regulation church are very plain, and may be easily found by an attentive perusal of the *Ecclesiologist;* and indeed, so easy has the subject become, that I venture to say that almost any young architect of the present day who has been two years in an office, can design his regulation church. Another great occupation was the restoration of old churches. I do not know whether I ought properly to call this a restoration or a destruction, for so much injury has been done under this pretended restoration, that I do not hesitate to declare that we have lost a great deal more than we have gained under this head. There is really no more difficult problem in the whole practice of architecture than that of restoration; for a man to succeed thoroughly in it, must be not only versed in modern and ancient construction, but must also be an antiquarian and something of an artist. Yet how often do we hear of young men just out of their apprenticeship, and with good connexions, beginning life with one or two churches to build, and five or six more to restore. Of course, the new churches do not matter very much; for, as I said before, church building is the sole thing taught in an office; but it is a very different thing as regards the restored churches, in each of which we run a chance of losing some landmark in the history of architecture. So often, indeed, has this happened, that, as a general rule, when one hears of a church having been restored, it is hardly worth going to study from. What really is wanted in the restoration of a church, is to do as little as possible. Keep it together if it is possible. If an aisle or tower is tumbling down, rebuild it, using as much of the old materials as possible, and inserting a small inscription to record the fact. Should there be any money to spare, employ it in a work of art as good as you can get for your money, *i.e.*, one stained glass window, a dossel, or a painting on a wall or roof: but then get it good, and let it tell some story: in fact, let it be such that an artist would think it worth his while to turn out of his way to look at it. As it is, we fill our churches with stained glass which a future generation will probably break to pieces; and if ever we do see a piece of sculpture, we may be sure that it is of the most mild description. The figures tell no story, for they have no expression in their faces, and do not appear to know what do do with their hands. Their hair also is most carefully arranged, and their noses and other features are of the most regular and unmeaning description. But to return to the new church. As I said before, the exterior is generally very like an old one, and that old one of the village type; it is only very lately that we have become aware that town and village churches

require very different modes of treatment. But suppose we open the door, and go inside—what do we see? Generally nothing at all beyond a mass of seats and a few inferior stained-glass windows, and very happy indeed are we if these latter do not positively offend the eye by their raw colouring, to say nothing of their bad drawing. The walls are plain plaster, and the roof looks like a scaffolding, so thin and meagre is it. Now, in the edifices up to the fourteenth century, I very much question whether that desideratum of ecclesiologists, an open roof, ever obtained in churches. Look at ancient twelfth and thirteenth century buildings that have not been restored, and you will find an hexagonal ceiling, the said ceiling in many places replacing the old boarding; but in some poor places, as in the little Sussex churches, it may just as likely have been original. In many instances the ceiling was even flat, or very slightly canted, as at Peterborough, Jesus College, Cambridge, and, I believe, Adel Church. Now, this boarding was useful in two ways; it afforded a surface for decoration, and it kept the church cool in summer and warm in winter. There was also a small window high up in the gable, to ventilate the air between the ceiling and roof. In our modern open roofs we have just the reverse; they are frightfully hot in summer, and cold in winter. Go into a church after a Sunday's afternoon service, and observe how close it smells. Our modern architects put the little window in the gable because they find it there in the old examples; but with them it is of no earthly use but to afford light where light is not wanted, and to show the thin scantling of their timbers.

Another important point is the treatment of the walls. No one in his senses supposes that all the Mediæval churches were decorated in brilliant gold and colours, like the Sainte Chapelle of Paris, or St. Stephen's at Westminster. Yet they were painted, and in this manner; the rubble of the walls was dubbed out to a plain surface; the angle jambs of windows and doors were made of stone, because that was the best and most durable material for the purpose. The whole of the walls were then covered with a coating of gesso (whiting and size) $\frac{1}{8}$ in. thick, which was gradually thinned off as it approached the stone jambs, which were covered with only a thin coating of it, so they did not show as stone. Upon this gesso the artist painted his subjects with a red outline and shaded them up with black and red and yellow, using white for the high lights. It should be remembered, that these colours were not used pure except in little bits, but were broken up with white and with one another. The seas of diaper we see in modern churches were unknown to the old artist, who, when he did employ diaper, did so only as a background, or to fill up a space unoccupied with anything more important. From remains being continually brought to light, we may confidently assert, that nearly every church in the thirteenth century was decorated in this manner; they were whitewashed in the reigns of Edward VI. and Elizabeth, and have, in the vast majority of instances only been brought to light to insure their more speedy destruction from the church restorer. The interior of a modern church, on the contrary, is neatly plastered with plaster 1 in. or $\frac{3}{4}$ in. thick, which stops flush with the stone quoins, which are left uncovered because the architect has been brought up to consider stone as a beautiful material for its own sake; in fact, just the same as an Italian would regard marble. The consequence is that we see every piece of stone a distinct colour from the plaster, and all the

lines of the architecture become jagged and uneven. Nothing is probably more amusing, if it were not at the same time sad to read, than the congratulatory tone of the public prints when they notice the opening of a new church. We are told that there is a spacious and commodious chancel, or that the edifice is built in the appropriate form of the cross; that all the capitals have been beautifully carved into roses and lillies, or passion-flowers, by Mr. X., the Architectural sculptor; that the roofs are of high pitch, and have been varnished and stained; that two of the columns of the font are of Purbeck, and two of them of Rouge Royal marble; that the stone reredos is inlaid with finely polished marble, and that the chancel has been laid down with Minton's encaustic tiles. Sometimes, indeed, our breath is taken away by our being informed that the chancel is lined with alabaster. Now, these things are not art, they are only prettinesses. They cost a great deal of money, and do not add to the solemnity of the building. How much better would it have been to have got some young artist to have told some Bible story, some event in the life of our Great Example? The picture or pictures might be done in tempora, the most lasting of vehicles where there is no damp. It might be executed in grisaille, or in the four colours like the old examples; and surely the lesson taught by our Saviour working at his father's trade, and being obedient to his parents, may in many instances be worth acres of Minton's encaustic tiles, or yards of inlaid work. But remember, in this instance, I presume the aid of a competent artist is employed; and there are many such among the younger ones who would be but too delighted to work for the church instead of painting pictures for the Academy on speculation, which are probably badly hung, and certainly not sold. Such pictures would have good drawing and expression, and such painters would be able to make cartoons which would also have these qualities, and to save us from so much rubbish which is annually placed in our windows. And here I may perhaps be permitted to pay a tribute to my late friend Charles Winston, so well known for his work on stained glass. He differed most decidedly from the school of art to which most of my friends and myself belong. In fact, he considered the Roman Architecture as our true *point de depart;* but with all this he was the unceasing and unsparing advocate of boldness in Architecture to the exclusion of prettinesses,—such as cusps and finials,—and of good drawing and good colouring in stained glass. From him I learned a very great deal, and many of the opinions I have ventured to put forward on this occasion I first heard from his mouth. Had he been spared longer he would have seen the principles he advocated in general use throughout the Architectural arts; as it was, he only lived to see the beginning.

Lastly, the question presents itself as to what we are to do to beautify our churches. The answer appears to me to be in three things. The first is to use them a great deal more. At the present day, private devotion has, to a great degree, superseded public. How far such a result is desirable it does not become me, as a layman, to speculate. A man will naturally care less for a building which he enters only every seventh day, than one in which he says his prayers every day, morning and night. Perhaps if some of our City Churches were kept open all day, the chancel being protected by a grille, public devotion might to some degree supersede private, and people might become to take an interest in a place so much frequented, and with which their hopes and fears are so much associated.

The second thing to do is to have a greater love of monumental art. This love of monumental art is of slow growth, and will not arise in one or two years. By monumental art I mean the painting the walls of our rooms instead of hanging pictures upon them; in spending money on objects of daily use, and in making our sculpture part and parcel of our domestic buildings. The great obstacle to such a state of things is our unfortunate law of leasehold; for who will paint walls when he knows that he has them painted eventually for his landlord and not for his descendants?

The third thing required is a better education of the architect. In nine cases out of ten, if the architect can show his client a sketch of the group of sculpture or the painting he wants introduced in connexion with the architecture, his client will let him have it done. But unfortunately when the architect, as is too often the case, cannot do this, he takes refuge in notches, foliage, cuspings, chamfers, tiles, marble inlaying in stone, and other prettinesses which, in the end, cost more money than works of art, and are nothing to look at when they are done. An instance of this obtains in our metal-work. I should very much like to know the sums annually expended on the wretched brass-work held together with screws, that we now see in every church. We do see an immensity of it, but how is it that we so seldom see cast brass work with figures like the Albero of Milan? Simply because it is easier to draw a thing with a pair of compasses than to design historical groups of figures.

It should also be remembered that no artist- and an architect such as we now want is an artist—can possibly do more than a certain number of works of art. All above that must be done by his clerks, while he himself cannot have the time to properly think over even those he retains (if he does retain any) for his own special attention. One great remedy I would propose is a more general distribution of work among architects, and at the same time, a demand for higher qualifications from them. They should also be paid as artists are paid, according to their merits, and not upon a percentage of work done. I have thus, according to the best of my ability, touched upon the present state of ecclesiastical decoration, and the means for our future improvement. The great thing is to create a demand, by opening our churches every day, and all day long. The decoration will soon follow; and a crop of artist-architects and artist-painters will arise which will be an ornament to our church, and prove in this country that she follows up the proud position she has taken up of late years, viz., as the great patroness of the fine arts. At present the question is simply between art and prettinesses.

CHURCH ARCHITECTURE AND DECORATION.

By Rev. Prebendary CLERK.

Τὸ καλὸν καὶ ἀγαθὸν τῷ κάλλιστῳ καὶ βέλτιστῳ Θεῷ.

The good and the beautiful of all things to and for, *the* God, who is the perfection of goodness and beauty. Let us "Go and do" our best upon this principle, and it seems to me, that, though in our weakness, we may be very far from reaching even the tangible human ideal of goodness and beauty, we cannot be very far wrong in our doings on Earth.

With regard to Ecclesiastical Architecture, the subject before us, in what direction shall we look for the good and the beautiful?

I.—Where we are not to look for it? I would enter my humble protest against the idea that the τὸ καλὸν κάι ἀγαθὸν of Ecclesiastical Architecture, are to be found solely and completely in Medievalism.

I am no lover of raw Modernism, and I do not believe that the wonderfully increased accumulations of knowledge which we possess, necessarily imply that we have more wisdom than our forefathers.

I do not believe that our works of hand or head, necessarily contain and shew forth more of powerful right-fashioned thought, or more deep reverenced truth than theirs did, rather the contrary. I love Antiquity dearly, and whatsoever of the good and beautiful Antiquity contains, (it seems to me) it can scarcely help having a sort of hallowed fascination for every right-tempered mind. But I believe our forefathers had their rubbish, even as we have ours, and I honestly confess that I never see the rude rust—the rubbish of Antiquity—without longing to sweep it away. I never see its ruins but I long to repair them. I love time's painting-brush, but I do *not* love his bill and his tooth, his instruments of destruction. That there is a *real* good and beautiful in all ages, I devoutly believe, and I would cull and copy that good and beautiful from anywhere and any period, in God's beautiful world, and be thankful for it. Our ancestors in their days did their best in this direction —we give them credit for it—let us do ours. Whatever of the good and beautiful they have left us, let us use and be thankful for, but don't let us copy their defects; don't let us imitate their angular figures, false perspective, coarse ideas and workmanship—"De mortuis nil nisi bonum"—Don't let us revive their faults and say they are virtues when we can't believe it. But

II.—In what direction *are we* likely to find the good and beautiful in Ecclesiastical Architecture? Let us begin with the outsides of buildings. We must look

(1.) At—first—Outline. This is scarcely ever sufficiently considered: it may be divided into (A.) General outline. (B.) Outline of ground Plan, and (C.) Light and shadow outline.

In regard to general outline (which may again be subdivided into (a.) Sky outline and (b.) Grip of the ground) I would say the pyramidical form is the key of beauty, especially in religious buildings. A building that can be bounded by a triangle, will, I believe, most commonly appear pleasant to the eye. An old master* of thought believed an equilateral triangle to be the perfection of form; and though in Ecclesiastical buildings I love the long legged triangle of a Spire, I am not disposed to gainsay his idea.

One form of triangle, however, a right-angled triangle, I do *not* admire for a general outline; in spite of magnificent west fronts, (for which it no doubt affords opportunity) it seems to say "Look at *me! not* up to *Him* to whose glory I am erected." For proof of this, just go and observe the south front of Cologne Cathedral, and then walk round to its west front and gaze.

While speaking on this subject, I must mention one form of central uprising, which as far as I am aware has never been attempted in a true Gothic building in this country—the Dome—it falls beautifully into an equilateral triangle in general outline, and to my eye is very lovely. Look at the eastern dome (e.g. those at Lucknow), and those of St. Peter's at Rome, and St. Mark's at Venice. The Temple

* Plat: Tim. xxviii.

Churches have a round in the centre, and might afford hints as to how the Architecture could be managed. Qy. Had the Temple at Jerusalem a dome? A circular tower in the centre I am inclined to think it had, (Vide I Kings 6, v. et seq. in the original). The triangular or pyramidical form of outline, I believe should pervade all the different portions, minor forms, and adornments of the building.

(a.)—Concerning Sky outline, I shall say nothing save thank Mr. Hope for the phrase he has coined.

(b.)—As to grip of the ground—by this term I mean the hold which a building seems to take of the ground at the point where it touches. In order to produce a stable effect, the base of a building ought to project considerably beyond the general line of the wall. Tall lines of perfectly perpendicular wall have to me an ugly and insecure look. Now this grip of the ground is to be obtained by basement mouldings, set-offs, and buttresses. These latter should slope downwards towards their base, and the basement mouldings and set-offs should, throughout the whole building, be bold and well considered, (in our new Houses of Parliament the basement mouldings and set-offs are wholly insufficient).

(B.)—Next as to outline of ground plan. A cross with a tower in the centre appears to me the most beautiful form, though perchance a tower at the west-end or elsewhere may have more of the good in it (if the good be the useful) when side aisles are necessary in a Church. The parallelogram ground plan of some of the Continental Churches I very much dislike. How much better is the ground plan of Rouen Cathedral than that of Notre Dame at Paris. Projections there must be in order to attain the highest form of beauty, (as it appears to me). Trancepts, Porches, Baptistries, etc., give what nothing else, not even the boldest Buttresses, can give.

(C.)—Concerning Light and Shadow Outline, the outline of recess and projection as we may call it, I will only say that if this be neglected, it is impossible to produce a good effect. Just look at our new Houses of Parliament, (river front) to be convinced of this. Possibly in this case, however, necessity for abundance of window-light may be pleaded; it is seldom that such an excuse can hold good with regard to a Church.

(2.)—Next to Outline comes HARMONY OF DESIGN; and under this head I would first call your attention to (A.) Oneness of unity of style. I believe the most perfectly beautiful buildings are found to be those in which the harmonious design of the master mind of the original master builder is visible throughout. Those buildings which are either wholly in one style, or those in which, if alterations have been made, they were made with the most scrupulous desire to assimilate the old to the new work, are the most satisfactory to me. (vide Salisbury Cathedral and Wells Cathedral). Next there must be

(B.)—PROPORTION. The beautiful cannot be attained without it. There must be proportion in the height of the wall to the height of the roof, solid space to window and other openings, parapets to walls and visible roof, projection to intervening spaces, &c., &c. In this respect foreign Churches, especially in Germany, appear to me commonly defective. The one aim of their architects seems to be to obtain the idea of height—for this they sacrifice everything. Compare Cologne with its pinched-up centre between two immense towers (like a tall, high-shouldered man), with Wells or York. Some have thought that, because a roof misproportionably flat, is ugly, therefore if they heap

upon dwarf walls a pre-eminently steep roof, they shall be sure to catch the beautiful. Now I venture again to recommend the equilateral triangle as a general rule for the outside gable lines. A few inches less than the width of the gable should be the length of the rafter when the walls are not very high. I say a few inches less, because the mouldings or eaves take your eye from the top of the wall and over it. (c.) Next as to balance of parts. This need not amount to sameness. Harmony in regard to the whole, with variety in detail, I conceive to be the desideratum. I don't give in to the vulgar cry against uniformity; I hold it to be utterly foolish and false to suppose that the more unbalanced crinks, cranks and flourishes you heap into a building, the more picturesque that building will be.

(3.) Materials and Masonry.—I maintain that any (a) materials may be made to contribute to the beautiful, and therefore can object to none. Those materials which are the ordinary building materials of the locality ought to be used thankfully for the walls of all ecclesiastical buildings. Of course I suppose those materials to be lasting, and not the red sandstones which have become so deplorably dilapidated in the Churches of our West-Midland Counties. The dressings of the doors and windows must be of freestone, or of other stone capable of being wrought. But I must remind you that I am now speaking only of the outside.

(b.) In regard to Masonry. Except for the emphatic marking out of particular portions of a Church, I can't say that I like regular squared work in the ordinary walling. The fewer hammer marks and the less show of mortar there is, the better, as I think. There is a teaching in this as in everything else about a Church. Stones of different shapes and sizes join into one comely whole imperceptibly yet most firmly, no more of their ordinary nature taken from them than would fit them for their several places. Symbolism may readily run mad, but wherever the eye rests in a building dedicated to God, there ought to be something telling of Him.

(5.) Next as to Ornamentation, dividing itself into (a.) sculpture and (b.) colour. (a.) Sculpture. There should be a sober seriousness in every touch of sculpture, nothing flaunting and yet nothing ungraceful. Attempts at accurate copying of nature are seldom successful and I don't think them necessary. Conventional forms belonging to different styles may be followed where they are good. But sculpture is very easily overdone in the shape of crockets, etc., and fond as I am of the grotesque corbals which are so admirably executed on many of our Ecclesiastical buildings, I think our love of wit and satire should be held under very tight curb lest it degenerate into licentiousness or something worse. There must be no coarseness whatever visible anywhere. (b.) Colour. I do not believe that in this climate paint of any sort can be used effectively on stone, and I don't think I have ever seen poly-chromatic effect produced by different coloured stone used in England very effectually in the production of the beautiful. A bizarre effect, a spotty effect, or even a banded effect, neither of them appear to me good. The use of shafts of different coloured stone in the window and door openings is well, if managed with thought and with care; but none of our countrymen have as yet, as it appears to me, thought sufficiently about colour to use it artistically on the outside. In foreign Cathedrals much depends on it, vide the Baptistry of Giotto at Florence, the Mosaics of Sienna and Venice (St. Mark's.) Good effects, recollect are not to be produced hap-hazard.

(III.)—Now as to the Interior. (Very shortly on this point)—the

subject divides itself into two heads, (a.) Form and (b.) Decoration. (a.) Form. When I spoke of ground plan the form which I prefer was hinted at. All I would now say is that where there are side aisles, both for outward effect and inward beauty it appears to me that the side aisles should be lower than the nave. The loss of the Triforium and Clerestory has no sufficient compensation in that idea of loftiness which necessitates the use of the long lanky windows of the Continent, and chapelries between the buttresses, and elaborate groinings appear to me indifferent substitutes for beauties connected with the other form.

To pass on to (b.) Decoration. Arches, piers, capitols, roofs, floorings, shafts, chancels, screens, etc. etc., crowd into one's mind for notice; but I must pass them by. In the presence of such a master of the art as Mr. Gambier Parry, I need take little trouble on this head. In regard to (b.) sculpture I would again utter a warning against any approach to irreverence or misproportion or ungracefulness, and advise the greatest possible care to avoid all cause of offence in the introduction of human figures into the interior of the building. Diaper work for the covering of flat spaces is, perhaps, not sufficiently used. (c.) With regard to colouring, I need hardly say that a thorough knowledge of the complimentary colours is necessary. An indiscriminate use of gold and primary colours may produce a barbaresque gorgeousness but never a true, sober, religious beauty. I would venture to protest against the harlequin effect of little triangular or square bits of glass and pottery, used in so-called byzantine work, which I have seen on pulpits, etc. Florentine and any other true Mosaics are very beautiful anywhere, and for the paving, small tessare set in patterns may be good and I would also suggest the effective use of different coloured woods in roofs. It is almost impossible that incised work can be good—the edges can never be made so true as to be without jags which the material inserted is sure to make visible. (d.) Concerning painting in the interior, I shall hold my tongue in the presence of Mr. Parry. My time has expired. An obscure Parson from an obscure Parish in the Wiltshire Downs, cannot be supposed to have said much to interest those who have endeavoured to listen; but as I have done my best, I will ask you to pardon my deficiencies. In regard to my opinions concerning the "τὸ καλόν" of Ecclesiastical Architecture they are the result of some thirty-five years practical study. As to "τὸ ἀγαθόν" little has been spoken by me in a direct way. It was not fitting a mere hewer of wood and drawer of water for the Sanctuary should do so. Yet, as in the natural world, the limits between the mineral and the vegetable and animal are scarcely to be defined, so I believe in the esthetical world—shall I say in the spiritual world? the limits of the τὸ καλόν καὶ ἀγαθόν touch each other. There are lessons even now in stones, and specially when they bear the impress of human thought and human devotion; still more specially when their testimony has been hallowed by the spiritual symbolism of the Word of God: aye, and the blessed Son of God himself has deigned to adopt the stones of earth, when built, to typify that building, which, out of Spiritual stones, He the great architect of all things,—He, the Great High, Wise, Master-Builder, is constantly fashioning for His abiding place in Heaven. So, when the top stone of that fabric is brought forth with shouting, may we not venture to believe that even the least amongst us, who has done his best to bring one grain of sand towards the cementing of the good and the beautiful in that building shall not be forgotten! While offering my small grain in reverence, as I began so I end, τὸ καλόν καὶ ἀγαθόν τῷ κάλλιστῷ Θεῷ.

DISCUSSION.

Mr. Street said the few observations he had to make had been to a certain extent suggested by a discussion which had taken place in the other room—where he had got by mistake—upon Collegiate Churches in great towns. Everyone who had studied English and foreign architecture must be well aware that we had very few churches suitable for large towns, and that our village churches had been repeated in the towns, with the only alteration that they were slightly enlarged. On the continent the exact contrary was the case, and there was no necessity to go far to see the reason for this. In England in the middle ages the life was a country one, whereas on the continent people congregated together for safety, as we now congregate together in large towns for the purpose of trade. Mr. Street commented upon the two classes of churches on the continent—the circular churches and the churches of enormous unbroken area, in which almost every one of the congregation could see the altar. He mentioned several churches of both classes which he had visited, and said they were so large that some of them would each hold from 2,000 to 3,000 persons. He remarked that such churches as these must of course be very costly, but the reasons for building costly churches were very good indeed. He conceived that a church should be central, of large size, and, if so, well used. He considered the English use of the church was not a good one. It was open only, on an average, about five hours on Sundays, whereas in the case of other churches they were open on an average eight or nine hours of the day. Some people said that more churches were wanted; but the fact was that the real want was a better use of those already in existence. He advocated the opening of churches from an early hour of the morning, and an increase in the number of services, following in this respect the example set by Roman Catholics, Irvingites, and, he believed, by some Wesleyans. The large churches he had alluded to would involve a cost, not of £5 each sitting nor £2 10s., as had been fixed upon by the Bishop of London, but of £30, which was the sum our fathers, in their poverty, could afford, but which we, with all our riches and prosperity, had not the heart to give. Then, again, in such churches there must be employed a considerable number of men, and adjoining the sacred edifice there might be buildings for their training and preparation, giving to the fabric additional grace and dignity. Mr. Street adverted to the immense importance of having beautiful interiors to churches, observing that the sole end and object of most church building up to this time appeared to be to make the exterior pretty and attractive to the stranger, who never entered it, and to leave the altar undecorated, and the whole interior so plain that it was more like a Meeting House than a church. His object and the object of those who thought with him, was to show that church building should have some life in it, and that the interior of the building should be made attractive to the congregation. He believed that if our churches were open during the day from an early hour in the morning much would be done towards inducing the people to use them much more for the purpose of prayer.

The Earl of Harrowby said he had listened with peculiar satisfaction to many of the sentiments which had been uttered that morning, and he was particularly struck with those relating to modern restoration and the erection of new churches. He fully concurred in what had been said upon this subject. He had too often found that young architects, in restoring churches, had removed those marks which showed the different ages of the building, and had erected in its place an edifice which appeared to have been cast in one mould, and was, in fact, a new church; while, on the other hand, when new churches were built, instead of one style of architecture being adopted, the architect too often placed in his design a heterogeneous mass of detail—Perpendicular, Elizabethan, and Italian—representing all ages, and giving the new church the appearance of a restored building erected at different periods. His lordship strongly urged that churches, with all the marks of antiquity upon them, should not be placed for restoration in the hands of young architects, assisted by the churchwardens, and perhaps the squire of the parish: and protested against a mass of different styles of architecture being employed in a new church with the view of producing the picturesque, observing that the picturesque must be a work of all ages, and in aiming to produce it it frequently happened that the grotesque and the ridiculous were arrived at.

The Rev. H. Jenner having made some observations upon the same subject,

The Rev. WM. GRAY, a deputation from the Northampton Society of Architects, read a practical paper on "Modes of Warming Churches."

A discussion ensued, in which the Rev. Mr. Beaman, the Rev. J. E. Carter, and the Chairman took part.

AFTERNOON.

MUTUAL RELATIONS OF THE CHURCH OF ENGLAND AND IRELAND.

Archdeacon of MEATH; Right Honourable JOSEPH NAPIER; Dean of CORK.

THE ARCHDEACON OF MEATH.

THE mutual relations of portions of the Church arise from the relation of the Church as a whole to Christ her head; and are modified by the relations of the Church to the world. Keeping that in mind, we may class our mutual relations as *spiritual*, *ecclesiastical*, and *political*.

By virtue of its union to one head, through one lifegiving spirit, the Church of God is one, unity and love the relations of its parts.

In the Church visible this relation is marred, when men are required to believe, or to do otherwise than as Christ teaches. It is hindered often by differences in worship and rites, which give no real cause of disunion, and by suspicions and jealousies, by want of charity and love.

Between us no such hindrances exist; and if there be any shades of mistrust, we seek by such meetings as this to remove them.

In early times there was between us unity in worship and faith. The calculation of Easter was perhaps the chief dissention; and that notwithstanding your venerable Bede* reports that Ireland was resorted to by Englishmen for the study of Holy Scriptures and the faith.

When in the 12th century Ireland submitted to English rule, it was decreed in the Synod of Cashell, "that all divine matters be henceforth conducted agreeably to the practices of the Holy Church as observed by the Anglican Church."†

That was a memorable day in our "mutual relations," and productive of enduring results.

Since that day our struggles have been the counterpart of your own.

Ireland had her acts against Lollards and heretics,‡ as England had.

We accepted the Reformation with greater unanimity on the part of our Prelates.§

For 12 years after, all the Irish attended their Parish Churches, until Rome, by the military power of Spain, stirred up a civil war of nationalities, and *they* succeeded in creating a religious schism.

* Bede, Eccl. Hist., book iii., c. 7, c. 13, c. 27, b. v., c. 10.

† Lanigan, Eccl. Hist., vol. iv., p. 207.

‡ "Item, that the acts against Lollards and heratics *ben auctorised* by the present Parliament." This is the whole of an Irish act of 1495, *unprinted*, which I found in the Bermningham Tower, Dublin. E. A. S.

§ King's Church History of Ireland, 760, 1209, &c.

Our succession in all the Irish Sees is clear. Rome *pretends* to a succession in four Sees only, and in those with long intervals, in two cases through Military agents of the King of Spain, *Bishops designate*, who never were consecrated or acted as Bishops.*

But the Synod of Cashell produced its greatest effect in the 17th century.

Articles were adopted, but not legally sanctioned in the Irish Convocation of 1615, by which a breach appeared to be made between the Church in England and Ireland. That breach was healed in the Irish Convocation of 1634, under the wise and sagacious direction of Bramhall, not by repealing Irish articles which never had force, but by simply adopting the English articles. "Concluded it was (Bishop Bramhall says) and a precedent found of an ancient Synod of Cashell, which decreed the conformity of the Irish Church to the customs of the Church of England."†

Since that day our doctrines, our worship, our rites are identical with your own. No shade of difference appears to mar our unity in Christ our Head. Yet is our mutual relation in some respects that which exists between the weak and the strong. Our weakness is perhaps exaggerated. At present I refer to it only to ask on what principle you will deal with it? What are your feelings towards the weak in Christ?

God has given you to encircle the world, from the east to west, from pole to pole, with daughter Churches. Is it their weakness or their strength that excites your sympathy and love?

The Church of God was weak, and for a longer period, when *one tribe* was left that David might have a lamp always before God. Yet of that little lamp came the true light, that lighteth every man that cometh into the world. Pause, and consider how far our little lamp has shined, before your hand be put forth rudely to extinguish it.

There are those who advise you to cast off our weakness and to stand in your own strength.

The Census Returns of 1834 and 1861 are appealed to in proof not only that the Church in Ireland is weak, but that her weakness consists in her being inefficient and powerless on those without.

But this is said by those who mistake figures for facts, and who assume that the figures *which happen to be known to them must represent* ALL *facts*.

This century has been marked in Ireland by a great fact, for which history records no parallel; the migration of half a nation across an ocean.

Consider the action of the Church in Ireland on that vast movement, when you count up what she has done.

I remember the first great wave in the tide of Irish Emigration, nearly 40 years ago, and the consternation it then excited, for it was almost exclusively Protestant for nearly a generation. It was not understood then; but now it is clear; God was preparing a great national movement; the pioneers in such a movement are ever the energetic and the free. The Irish Church prepared that noble band, and suffered in doing so: within my own knowledge whole parishes were reduced to half their numbers of Church members. During a generation a great part of the marriageable portion of our people was

* Catholic Layman, vol. iii. p. 94, 117, 118, vol. 4, p. 112.

† Discourse of the Sabbath, section 15, concerning the Irish articles of 1615, see M. S. Book of Common Prayer for Ireland, edited by A. J. Stephens, vol. iii., introduction, p. xxxix, cxix.

withdrawn, while the same portion of the Romanists remained, until driven out by famine; and that took place during the generation in which the rate of increase was at its highest.

That would account for a great comparative decrease of members of the Church between 1834 and 1861, whereas it has only to account for the comparative increase being but small; and that too in the face of the known facts that more than half our converts have emigrated, and that multitudes of Romanists have emigrated, to become converts, of which I will speak presently.

Thus in a great movement the Church in Ireland has lost her numbers and her fruits by the power of true religious teaching to elevate the character of men. *And yet she more than holds her proportion* in numbers and moral influence, too, as shown by Dr. Hume, from the late Irish Census.

But are they lost—*our numbers and our fruits*—to the Church and to you? At the Church Congress at Manchester, a statement was read from the Bishop of Ontario, "Two thirds of the congregations in my diocese are Irish Protestants, and they are our best men, and our best churchmen."

On this ground *I claim an interest* in the love and sympathy you bear your daughter churches, *for our so-called weakness gave your daughters strength.*

Nor can the work of the Irish Church in this century be rightly estimated without considering her influence on the Romanist Emigration.

I have personally known Romanists of all classes, labourers, servants, tradesmen, professional men, who have left Ireland to earn the livelihood, which as converts they could not hope for there.

A Priest named Mullen, from a parish adjoining to mine, was sent some years ago by his Bishops on a mission to America, and he sent home a report, published in an Irish Romanist newspaper,* that two millions had been lost to Rome in America.

There was at that time a large sale of Bibles to Irish Romanist Emigrants in the port of Drogheda.

You maintained at that time in the port of Liverpool a Chaplain for Emigrant Ships, and that Chaplain told me that the Romanist Emigrants generally joined with him in reading and prayer.

That the Church in Ireland, like the Church in England, is growing in practical zeal and energy is admitted. I have no time to enter on details, there are both Irish and English Clergymen here who are competent to do so. There are spheres of successful labor in Ireland which deservedly attract attention. There are in other places organized and effective means at work for leavening and preparing the minds of the people which do *not* at present attract public attention. We have in Meath a Diocesan Mission for the purpose.

But I cannct dwell on details. But there is a view of the Church in Ireland to which I would call your attention. Rome in her struggle for supremacy steadfastly proposes to the world the alternative of Romanism or infidelty. You see the result in the history and state of the nations. Italy is driven to choose between temporal supremacy or "NO CHURCH." What would it be to Italy, to Europe, and to the Church, if Italy had now before her eyes another choice, in a free Church in a free state? Ireland possesses that; and

*Freeman's Journal, April 24, 1852.

mark the result. In other countries men fly from Romanism to infidelity,—in Ireland when men begin to doubt of Romanism, *the almost universal tendency is to the Church.* That is an important result, and never was that fact more important than now. Secular knowledge is advancing rapidly in Ireland; Rome *feels* that to be dangerous *to her.* Beware lest you at such a time withdraw from the eyes of Romanists, the standard of the faith and of the Church. *That is now your great responsibility as Churchmen.*

It falls on us in Ireland to shew you Romanism in its living, working form, *where it has room.* Our controversy tends to make us Churchmen on the primitive model, for it makes us study Church principles in Holy Scripture, and in early writers, that we may have wherewith to answer the adversary. How this has been done you may see in "The Catholic Layman,"* a publication which has exercised great influence on the controversy in Ireland.

I wish to say to our English brethren, the charity of reproof belongs to the mutual relations of the Church. English Prelates and Clergymen now visit some of our spheres of labour. They examine closely; they point out defects frankly; they are gladly received. May such intercourse increase: exhort, admonish, caution us. But do it friendly, remembering that the unity of the Church in England and Ireland comes within the prayer of Christ, and within the object of his prayer; and that love and charity between us is an integral part of the Gospel we profess, and of our common faith.

This relation of the Church to the world gives rise also to mutual relations between us.

From the duty of the temporal power, and from the possession of property, we have Ecclesiastical law.

And against the hostility of enemies we have political relations.

Our mutual relations under Law Ecclesiastical are such as principle and interest should unite us in maintaining. Those mutual relations are founded on the common law, that true basis and strength of the National Church as such.

Scotland is here out of consideration, a national treaty having guaranteed to her a different law. But the common law of England and Ireland has been the same for many centuries.

The common law of England, as relating to the Church, arose in Saxon times from the formal adoption by both temporal and spiritual powers, of the Canons of the early Church. Those Canons had been formed into a collection, in which some Canons were binding, and some subject to the acceptance, the use and customs of the Churches. Hence the adaptation of that code to be the foundation of the common law Ecclesiastical.

From such an origin, that law regards the relation of Church and State in the light of the Divine mission of the Church to the world, rather than as a matter of temporal policy. As in the forms of Consecration, when each Bishop is required to correct "according to such authority *as you have* by *the word of God, and* as to you *shall be* committed by the ordinance of this realm."

That two-fold power, derived from the word of God, and supported by the ordinance of the realm, is common law, confirmed by statute. That common law is the Title and inheritance of the *National* Church. We have a common interest in recovering and popularizing the knowledge of it, and in maintaining it inviolate in both countries.

*Curry, Dublin; Wertheim and Macintosh, London.

I ask now your attention, and your critical judgment, on this question.

WHAT *made* the Church in England and the Church in Ireland *one National Church. I believe* much evil has arisen from misconception of this.

NOT the acts of union between England and Ireland. Those acts made the unity of the National Church an article of a national compact;—they did so in pursuance of, and in the terms of a stipulation made at the union of England and Scotland 94 years before. But the acts for the union with Ireland did not *create* our union as one Church, for statutes, both English and Irish,* 250 years before, had acknowledged the National Church as one, without creating it one. And so did the English Convocation of 1552.† *What then made* us one National Church? *Not* the *Reformation.* FOR at the General Council of Constance, A.D. 1414, the Anglican Church claimed‡ *and obtained* a separate national vote, on the ground that the Church in England and Ireland was one National Church; which was then judicially decided for throughout that Council. Patrick, Bishop of Cork, acted on behalf of the Anglican Church.§

In matters in which God alone must be final judge, the decision of such a tribunal is open to appeal to Him. But in a question of Church order, such as this, the judgment of a General Council of the Church is binding on all Churchmen, *without appeal.*

But *what made* us one National Church? Not the council of Constance, they only *decided* that it was one.

I never could find answers save this; that where, as far back as you can trace, you find a statutory recognition of law, without a statutory enactment, *thus you have common law.* As by our union in one spiritual head, we are one Church, so by our relation to one Crown, *under one common law,* we are *one Church National.*

Nor can I see why the same ground is not available for the branches of the united Church of England and Ireland in our Colonies.

Beware how in this relation you admit the principle of expediency, falsely so called. You know there is a tendency in some men to call everything expedient which is vicious in principle; but in Church matters adherence to *true* principles is always expedient.

If you once admit that the National Church in Ireland, *and its "Authority by word of God"* is not a fundamental part of the common law, and of the British Constitution, you thereby admit the same for England too—for one common law and one Constitution is one and the same—and you must thenceforth take your own stand as a National Church on some lower ground.

And this leads to caution against a notion that the Irish Church is to be defended solely on her Missionary character *and on no other ground.* I accept the *Missionary character of the Church in Ireland* as the Church of God is Missionary in the World; as the English Church now worthily

* "*The Church* of England and of Ireland," 28 Hen. VIII. c. 13, s. 6, Irish.
"The Church of England and Ireland," 35 Hen. VIII. c. 1, s. 11, English.
"In terra Ecclesiæ Anglicanæ et Hiberniæ supremum caput," 35 Hen. VIII. c. 3.

† "Rex Angliæ est supremum caput interris, post Christum, Ecclesiæ Anglicanæ et Hiberniæ."—Sparrow's Collection. Mr. Lathbury proves that these articles were passed by the Convocation in 1552.—Hist. Com. 148.

‡ XII. Labbe and Cossart, 1739.

§ Patricius Cortagensis pro natione Anglicana, XII. Labbe et Cossart, 98, 101, 112 122, 148, &c., &c.

accepts her Mission to masses of Schism, of Infidelity, and Heathenism. God make us all earnest and successful in the Missionary work of the Church. But if it be meant that *we* are Missionary in a sense in which *you* are *not*, I can find no authority for that in the Mission of the Church, in our ordination vows, or in the law of the land.

I hold that we need in Ireland a revision of the laws under which Parochial boundaries are readjusted. That we should not have some Parishes of 1,500 acres, and some of 75,000. But it is our common duty to maintain the principle of *one* Church, *National*, *Diocesan*, and *Parochial*, on all grounds, religious, and constitutional.

Nor are the circumstances of the Church in England and Ireland so different as to oppose an obstacle.

In Ireland the average number of *Church Members* in a town Parish is 1,590. The average number of a rural Parish is 376. In England the average number in a rural Parish has been stated at 387, being only a difference of 11. In Wales it is 248. By the latest public returns it appears that the average number of Church members, under each Clergyman in Ireland who has cure of Souls, is 458.

The average income of an English incumbent has been stated at £285. In Ireland it appears by the late public returns that it is under £260. But this includes the incomes of Deans, Archdeacons, and dignitaries; and it does not allow for the deductions on two-thirds of the benefices, such not being known to the Ecclesiastical Commissioners. The true average in Ireland is probably not more than £220; out of which Curates have to be paid.

There is this difference,—the English Clergyman has his flock within an average of five square miles; the Irish Clergyman has his in an average of twenty square miles.

The comparative figures are not such as to oppose an obstacle to a common defence of our national Church. Convocation, and its subordinate assemblies, are important in our mutual relations. Our Convocation is not allowed even to meet. It is hoped that our provincial Synods may yet meet, but that is not yet accomplished.

Our Diocesan Synods are not called into action by Convocation.

Our difficulties as to Ruridecanal Chapters are much greater than in England, from our Rural Deaneries being double, and our parishes quadruple in extent; consequently we have no means of acting with you as a National Church, or even communicating with you, and little or no means of acting on public opinion.

Measures cannot now be passed for the Church in England without coming under your scrutiny; in Ireland measures are passed on which the Clergy can neither form nor express an opinion.

We earnestly desire that this may be remedied. In the mean time it concerns you to scrutinize legislation for the Church in Ireland, lest precedents be established there at variance with Church principles, and tending to the secularization of the Church.

With respect to our mutual relations political, I have barely time to touch on them.

The tending to legislate separately for the Church in England and Ireland is a source of weakness to us both.

An act for the residence of the Clergy in England was passed in 1817. An act framed upon it was passed for Ireland in 1824. Those acts being found inconvenient and imperfect, the English act was repealed, and another substituted for it in 1838, but the Irish act thus condemned still remains in force.

From the weakness of public opinion in Ireland, you are constantly liable to have precedents established in Ireland, which may tell seriously against the Church in England hereafter.

In resisting political attacks upon the Church, our interests are the same for our position and our assailants are the same.

Irish Protestant Dissenters do not generally wish for *our* overthrow or *yours*, because they regard the Church in Ireland as a necessary bulwark against Rome.

Rome will assault us first and will spare the citadel, while she attacks the outworks. The direct assault on you is from Protestant Dissenters. They have no immediate interest in the overthrow of the Church in Ireland, except in so far as it may establish principles against you, you cannot make with them a separate peace. If you propose to surrender the Church in Ireland, if they will let you alone, they will of course accept it, but they will tell you ere long that you have surrendered the principles of a National Church.

In resisting such attacks Parliamentary majorities are important. Irish Protestant votes have latterly helped you to majorities. But suppose the Church in Ireland destroyed, and Irish Protestants without a motive to support you, and Irish Romanists stimulated by success and hope to attack you, you would perhaps not then have a majority.

I notice this because it is a branch of the subject given to me. But what I rely on is the appeal to our unity in Christ our Head, and our union as a National Church.

Our title to Church property is not such as to embarrass you. Rome claims to be entitled to all Church property that ever existed. That claim we deny. The only plausible pretence of Rome is to the lands granted to the Norman Monasteries to which all grants were made from 1172 to the Reformation. Those lands *the Church has not*, they were confiscated at the Reformation, along with much of the older Church property. I have not the lands granted by the de Lacies, the Abbey of St. Mary in Kells. The title deeds of my Glebe on record in the Book of Kells, were written in that book before Irish Prelate ever wore a Roman Pallium. All the Glebes in the North of Ireland are grants from James I., a great part of the Church property is held by grants from Charles I. and Charles II. The tithe rent charge is paid almost entirely by protestants. We hold no property to which Rome can shew any just claim.

I cannot leave the subject of our mutual relations, without adverting to your noble generosity when the tithe war raged in Ireland. You supported then with contributions of about £200,000 a large part of the Irish Clergy and their families, and I thank God our Parishes were liberal for their means, on occasion of the distress in Lancashire.

My father was employed by the late Primate of Ireland in the distribution of your bounty—at his suggestion, when the account was closed, a balance of £11,000 was applied to form a fund for the widows and orphans of the Irish Clergy, especially of those who were murdered in the tithe war, of whom some still remain on the books. As Secretary of that fund, I tell you now that while the widow and the orphan remain, we have a perpetual memorial of the noble generosity of the Church in England, in this time of ones great afflictions.

May God unite us all in His works, in the Bonds of His Gospel and His Church.

MUTUAL RELATIONS OF THE CHURCH IN ENGLAND AND IRELAND.

The Right Hon. JOSEPH NAPIER.

I am required to supplement the paper of the Archdeacon of Meath, and in order to economize the limited time given to each of us, I have agreed to take up the external relations of the Church, leaving to my friend the Dean of Cork to deal with the internal and spiritual relations. The Church of Christ, under the authority of the King of Kings, took possession of Ireland before the Anglo-Norman conquest. It came under the Crown of England, and afterwards under the common law of England. Our common law recognises the episcopal orders of our Church, and these only, as holy orders; the allegiance to the Crown as undivided,—the King as, under God, supreme. And it also recognises the Divine authority of the Holy Scriptures. We had, not long ago, a monk prosecuted at common law in Dublin, for burning a copy of the Bible. In obedience to the common law, the Church in England and the Church in Ireland abjured the supremacy of the Pope, and all intrusive claims of his usurped authority, and it asserted its domestic, its national independence. In so doing the Church not only followed the common law, but also the Holy Scriptures, which direct us to submit to the King as supreme.

The late Bishop Doyle (a Roman Catholic Bishop) has said:—"Thus it was that in bad times, in times of turbulence and barbarism, the claims of the Popes to the sovereignty of almost every kingdom in Europe grew up in silence, and were admitted and sanctioned by nearly all the ruling powers. It must be quite obvious that those claims had not their origin in the Gospel, nor in the doctrine of the Catholic Church, but in the state of society, in the mistaken zeal, or in the ambition of some Popes—a zeal or an ambition excited and directed by an insatiable avarice, pride, and thirst of power in their followers and dependents." "I thank thee, Jew, for teaching me that word." This was the first great step which both Churches took in the right direction.

After the Reformation and the settling of the English Articles, the Irish Church framed separate Articles, and these were found to be too limited—in a word, they wanted catholicity. They presented but at best a partial view of great comprehensive truths. But in 1634 the Church in Ireland deliberately and formally accepted the English Articles, and so superseded the Articles of 1615, which were either impliedly repealed or absorbed by the Articles adopted. These are our standard—the great bulwark of the Reformation—only inferior to the record of all-inspired Truth, from which they are professedly derived. Thus, then, one in episcopal government and discipline—one in doctrine, one in ecclesiastical independence, under the Crown of England, —this oneness of the Churches preceded, and afterwards was the basis of the union of the kingdoms.

The union of the Churches was politically completed by the Act of Union, by which it was solemnized, rather than constituted. The Act of Legislative Union was a great international engagement, on both sides of the Church and of the State. To unite the two kingdoms was of high political consequence to the English nation. It is now almost ninety years since Bristol was honoured by having Edmund Burke (the greatest of my great countrymen) as its representative in

Parliament. In his last production, dictated from his couch during his last illness, he said:—"My poor opinion is that the closest connection between Great Britain and Ireland is essential to the well-being, I had almost said to the very being, of the two kingdoms. . . . I think, indeed, that Great Britain would be ruined by the separation of Ireland; but as there are degrees even in ruin, it would fall the most heavily on Ireland." He also said as to the Irish Church:—"It is a great link towards holding fast the connection of religion with the State, and for keeping these two islands, in their present critical independence of Constitution, in a close connection of opinion and affection." These were the statesmanlike views of that enlightened and eminent man. The Union took place. What was the inducement held out by England to the Protestants of Ireland, who then had the exclusive power in their Legislature? What was said to induce them to give up their State and their Church, and enter into a great incorporate Union with the State and Church of England?

It was expressed by Lord Castlereagh in these words, spoken officially, on behalf of England, to the legislature in Ireland:—"One state, one legislature, one Church; these are the leading features of the system, and without identity with Great Britain in these three great points of connexion, we never can hope for any real or permanent security. The Church in particular, while we remain a separate country, will ever be liable to be impeached on local grounds. When it shall once be completely incorporated with the Church of England, it will be placed on such a strong and natural foundation as to be above every apprehension and fear from adverse interest, and from all the fretting and irritating circumstances connected with our colonial situation. As soon as the Church establishment of the two kingdoms shall be incorporated into one Church, the Protestant will feel himself identified with the population and property of the Empire, and the establishment will be placed on its natural basis."

The Church in each country, therefore, ceased to be a particular National Church, and the United Church of England and Ireland became the one National Church of this united realm. A more solemn international engagement could not be imagined. Let me ask your attention to the exposition given by the Lord Chief Justice of England in the House of Lords, the late Lord Ellenborough, with reference to this great constitutional treaty. "By the fifth article of the union, it is declared that the continuance and preservation of the said United Church, as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the union. By fundamental is meant, with reference to the subject-matter, such an integral part of the compact and union formed between the two kingdoms as is absolutely necessary to the support and sustaining of the whole fabric and superstructure of union raised and built thereon, and such as, being removed, would produce the ruin and overthrow of the union founded upon this article as its immediate basis."

I may be told that this is a secular view of the subject. I admit it; but I do not give it as the only nor as the highest view, but as one which particularly deserves to be noticed by me in explaining and enforcing our external relations. My own view is short and simple. I hold that, as a branch of the Church of Christ, we have an unanswerable and imperishable claim on your sympathy and support. But when I find the suggestion recently addressed to the selfish and time-serving spirit of shallow politicians in England, to cut us off as an

inconvenient incumbrance,—to cast us adrift, and leave us to our fate,—I denounce it as mean, as short-sighted, as fatal to your truest interests, as a fraud upon the Irish Protestants who put faith in the English nation, an insult to the honour of England, and a foul wrong to Ireland. They tell us, indeed, that we are the weaker vessel. Well, a husband may say that to his wife, and she may tell him in reply that she is the better half—a help meet for him. The law of Christ enjoins honour to the weaker vessel; the law of reason and of justice demands protection from the Stronger. Together we constitute the one Church,—one in everything that is of the essence of a true Church, one as the national Church, with common interests, common duties, and a common destiny. Are we treated as one? We are willing, heart and hand, to work with you, but see how we are hindered. There is the Convocation of Canterbury and the Convocation of York; but to the provinces of Ireland is refused what is conceded to those of England.

And, after all, the concession to you must be illusory and inoperative without our participation. No one province, no two provinces, whether in England or in Ireland, can legislate for the united Church. There must be all or none. Let us give the men in authority no rest until this inequality and injustice are set right. Our Church professes to be fallible; she reserves to herself the right of reforming anything amiss in her doctrine, liturgy, or ritual; and for this she requires, and the Reformers made use of, the constitutional agency of Convocation. The united Church must have a united Convocation. Even now we cannot have special prayers of thanksgiving for the bounty of Providence, or on any other suitable occasion. This is caused by the refusal to do justice to the Church in Ireland, and by reason of the now acknowledged incompetence of the Crown to enjoin any prayer which is not in the Prayer Book or not authorised by Convocation. You must drop that "Church of England," which is always grating in my ears. I protest against it. There is no such Church. There is the Church of Christ in England; there is the Church of England and Ireland—the United Church—the one National Church of this realm. But I see that I must have done; my time is up, and I now confidently commit to true-hearted England, under God's favour and blessing, the cause of our Church, whether in England or in Ireland; it is the cause of order, liberty, and truth.

MUTUAL RELATIONS OF THE CHURCH IN ENGLAND AND IRELAND.

The DEAN of CORK.

After the reception that has been given by this meeting to the addresses we have heard, and after those words which dropped from your Lordship, and which I heard with the deepest thankfulness, I think I may venture to take for granted that this meeting assents to these two propositions at least as respects the two churches: first, that the two Churches as distinguished from the two establishments are essentially one; and that, whatever may become of endowments or establishments in either country, it is the wish of every true Churchman in each country that the two Churches remain one and indivisible. And in the second place I claim your assent to this proposition, that

the two establishments, as distinct from the two Churches (never forget the distinction) that the two establishments are, if not in fact, identical in principle, and that each Church embodies the great principle that it is the duty of a Christian state to support and endow a national Christian Church. Having then this identity of principle admitted, I have to draw your attention to another fact—the immense diversity of circumstances.

There is between the English and Irish Churches an enormous diversity. The theological, the social, and the political surroundings of the Irish Church differ almost absolutely from those with which my English brethren are familiar at home. You have identity of principle, and diversity of circumstances. In every case, my Lord, in which you have these, there is great danger to all concerned that they will fall into one of two mistakes: one, that in the variety of circumstances there will be an overlooking of identity of principle; the other, in insisting on the identity of principle and overlooking the variety of circumstances. The one is the practical mistake of supposing that because the external circumstances differ considerably, therefore the one principle will not apply to both cases; and the other is the mistake of supposing that, because the principle will not apply to both cases, there cannot be any difference in the special features of detail required in each case.

Now I believe that the Irish Church has suffered from both these mistakes. I believe that as regards the Irish Church establishment, it has suffered from the mistake of overlooking identity of principle in variety of circumstances.

The Irish Church has been called the extreme case of an establishment. Extreme cases are almost always those which confirm general rules. Every general rule has its extreme case, and we are always apt to deal with extreme cases exceptionally, in order to relieve ourselves of their pressure. Now all wise men dread and deprecate such exceptional legislation. When you engage in it, you not only set it aside, but you set up another. And there is this power in all great principles—there is this in all these principles—they tend to assert and, as it were, to avenge themselves in spite of us; and that, sooner or later—more slowly perhaps in England, on account of the cautious temperament of the people—but, sooner or later, any principle once acknowledged will work itself into all policy and modify all policy. The Irish Church, I say, is exceptional.

There is special temptation to deal with the Irish Church exceptionally; and I most earnestly warn you that in so doing they are setting up principles which will, sooner or later, re-act upon their own established Church. I have no time to enlarge upon this. I merely throw out this remark, that in the three possible alternatives—endow one, endow all, endow none. The last two are equally fatal to the Irish and to the English Church; and the first will equally justify the Irish with the English Church. I say further, there is danger of mistake on one point; and I take this as an instance of how the principle as applied by England to Ireland may rapidly re-act on England. It is said, for the Irish Church and also against it, that it is a Missionary Church. I have heard the case thus stated by a friend. The Irish Church establishment causes a great deal of social irritation to Irish Roman Catholics; and you are not justified in inflicting this irritation, if Irish Roman Catholicism be saving Christianity. Therefore you must maintain that it is, or you are not free to maintain the Irish Church except as a Missionary Church. Now let me put the argument

in another way. The English Church establishment causes considerable social irritation to a large body of political Dissenters.

Now, my Lord, we are not justified in inflicting this social irritation on England. English Protestantism and political dissent are not one, and on this principle are you willing to act? Will you apply this argument to the English Church? and if you will not, I will hope you will not apply it to the Irish Church. And one word in passing, on this question of a Missionary Church. If you mean by the fact that it received its endowment on the condition that it should convert Roman Catholics it is historically untrue; but if you do it on this ground, that every Irish Clergyman is bound by his vows to banish all Romanism out of that territory, bound to seek out Christian bishops to be pastor in his own community, a Missionary out of his community, then I say it is most true and I partially adopt the statement that we are a Missionary Church; and every one of our English brethren, by virtue of the same ordination vow, and the same territorial possessions, becomes the minister of an endowed sect, and not the minister of an Established Church. When I say he is equally bound, I by no means say that the dangers are equally great, any more than I should say that, because a dispensary doctor is bound to attend every sick case in his district, therefore they are all equally sick.

And now, my Lord, I pass on to the second portion of my subject. I say again, that the Irish Church, as distinguished from the Irish Establishment, suffers from the mistake of men supposing that because there is identity of principle there must be strong similarity of circumstances; and they compare the two together, and they say that difference of principle will produce difference of circumstances.

Now the Irish Clergyman from his position, continually called upon to encounter Romish principles, is naturally an anti-Romish controversialist, strongly anti-Romanish, strongly doctrinal and dogmatical, and some may say strongly unpractical, in his preaching and in his ritual; he recoils from that ritual, which he sees the evil of continually before him. On the other hand, the English Clergyman, knowing hardly anything of Rome, or seeing it only by the gentlemanizing influence of the English Church, has been largely vexed by the Liberation Society, and sorely troubled by Dissent and schism in his own Parish, is it not necessary to have two or more distinct types of Churchmanship evolved? And what are we to do then? We should accept these facts as giving them most valuable relationship between the two Churches. For if truth grows by degrees, then, my Lord, it is of immense importance that the two great elements in our Church—its scriptural order, and its Reformation doctrines—show that we supply you largely with strong anti-romish elements, and you supply the Irish Church largely with the elements of political order.

There is another point in this matter. By our opposition to error, we draw the fire of the Romanist and show you what he is; you draw the fire against you of the political Dissenter and the schismatic, and show us what they are. And we thank you for your experience concerning political dissent in all its hostility. And my dear and honoured and loved English brethren, you remind me of old, you judge us freely as I judge you freely. When you hear an Irish Clergyman crying out about the Pope of Rome, believe me when I say that if you had to tend a few sheep in the wilderness, and to keep off the wolf, you in crying "Wolf" might occasionally get as hoarse as your Irish

brother. And when you hear the English brother, in all the calmness which he has acquired in many an English Parsonage, speaking to you of scriptural order and propriety, do not say, that is your Irish high Church chant, but remember that if you were in his place your voice might be modulated to the same tone. There is one more remark. It is most important that you give us theological thought for our literature. We give you theological men in the Irishmen that we send over to you. It is important that your thought should reach us. It is of high importance to you whose public worship is so largely ministered by Irish clergymen that they be received among you without unnecessary prejudice. I believe that where this is not the case, it is the result of ignorance of the Irish character. I believe that when they become known, this ignorance will be rolled away, and we shall be bound together faster and faster as brethren with common interests. No Irish Churchman has ever lived long in England without learning to love his brethren; and few Englishmen have ever visited Ireland, and borne away with them any unpleasant and unbrotherly feelings. May our common duties, and common dangers, and our common love for the one Lord and Saviour, ever draw us closer in the bonds of a nearer brotherhood, and in the warmth of a dearer love.

DISCUSSION.

The Rev. Mr. VENABLES said he was convinced, in spite of what might have been said in newspapers and by means of other publications, that the Irish Church had not only listened on the day previous, through the medium of some of her representatives, to the admirable exposition of the text in the Cathedral, but long ago she had begun to learn the lesson and act upon it—"Go and do." The speaker went on to contend that the Irish Church was rising to appreciate the great duty she had to perform, and he was listened to approvingly by the audience.

Mr. MACARTNEY spoke on Irish Church Missions.

The Dean of CASHEL expressed his satisfaction that the cause of the Irish Church should have been so fairly laid before his brethren in England as it had been. They had not yet arrived at universal suffrage in civil matters, and he did not see why they should in Church matters be swayed entirely by the majority. He did not see why the fate of a great religious institution should depend on the mere counting of heads without regard to whether the heads held any brains or not. If that principle of government by majorities was to be applied generally it would apply rather unpleasantly to England, and they would have to revise their religious establishments upon the census returns every ten years. If a great national institution was to be condemned because sometimes it was a little unpopular, that would lead to strange results. He denied that the Church in Ireland was unpopular with the poor, although no doubt it was with the Roman Catholic priesthood. He wished to impress upon his English brethren that they in Ireland were not to be judged from the English standing point. It depended much on their clerical brethren in England, and in the way in which they spoke of them in Ireland, whether the public of England supported them or not. As long as they had the sympathies of the members of the Church they did not fear the attacks of all the Roman Catholics in Ireland, or all the Dissenters in the House of Commons. They were not afraid of the sneers of the *Times*, but they saw with sorrow letters in the English periodicals giving wrong views of their whole position. No doubt a different state of things was found in Ireland to what prevailed in England, but Englishmen in making their comparisons forgot their difficulties.

FREE AND OPEN CHURCHES.

Archdeacon of COVENTRY; Rev. C. KEMBLE; Lord LYTTLETON.

By the Archdeacon of COVENTRY.

We have been told, and this in the nineteenth century of Grace, and the fourth since the Reformation, that the Gospel is exploded and Christianity effete, and that some new dispensation is demanded to satisfy the intelligence and suit the aptitudes of the present age, and in corroboration of this assertion it is alleged that several millions of our people are denied the means of grace, that the operative classes are alienated from the National Church, that not two per cent. of them in our towns frequent any place of worship.

Now that our religious condition is at once a disgrace to us as a people and a libel on Christianity itself I am not here to deny. However exaggerated the statements at times put forth may be, and however false and fallacious the conclusions based on them, the fact is patent, and admitted, and is both deplorable and humiliating—that the spiritual provision for our people is at once inconsistent with our Christian profession, and disproportioned to our resources as a nation.

Recent enquiries have divulged a state of Spiritual destitution in England unparalled in former days;. and while in its frightful contrast to our expenditure in other ways cries shame on us, and may well provoke the taunt of the infidel, and the eccentricities of the enthusiast and cover the English Churchman with confusion.

It is seldom, indeed, that a blue book has caused such searching of heart, as that for which we are indebted to a venerable prelate of our Church, the Bishop of Exeter. I mean "The report on the deficiency of Spiritual instruction, and places of divine worship in the Metropolis and other populous districts of England and Wales." It told of parishes of twenty, thirty, forty thousand souls, with only one Church and one Clergyman underdowed, and in which the free seats for the poor were so situated that the occupants could neither see nor hear in them. It established the fact, that unless steps prompt and decisive were adopted practical heathenism would soon overgrow Christianity in this country.

It was to be expected that the nation would be deeply moved, that the Church would be stirred to its centre, that thoughtful and Christian men should look one another in the face, that in Synod and Congress the cry should be "How may all this be redressed? Church extension Church development, new and multiplied agencies, more Bishops, more Clergy, more endowments, more of lay co-operation, male and female, more of the means and the ministries by which the message and the mercies of God may be brought to bear on the souls of our countrymen!

My subject on this occasion, is the deficiency of the means of worship in this country—or rather the necessity for utilizing what we have. It is admitted that our Churches are too few; it is equally understood that they are not available for the classes, whose absence from the house of God, or whose alienation from the Church we have cause to deplore. And this accounts for the startling fact—so generally used to discountenance what is called the rage for Churchbuilding—that teeming populations often now surround half empty Churches.

My solution is the vicious principle of pew appropriation: other reasons may be named—the inadequate supply of Clergy, the want of house to house visitation, the absence in ministers of the gifts that attract, or the graces that attach a congregation: but supposing all these conditions complied with – supposing Churches multiplied tenfold, and served by pious painstaking and popular pastors—supposing a Church and a Clergyman in every street and every hamlet; as long as the people are practically excluded, or only admitted by sufferance, and with restrictions, irksome and revolting—instead of being sought, wooed and welcomed—I believe in my heart that all our efforts to evangelize and recover them to our fold will be in vain.

And therefore, I appear among you to-day as an advocate for free and open Churches, and an enemy of exclusiveness in any shape or under any pretences whatever, in the house of God. And after a pastorate of forty years, and an experience as Archdeacon of nearly half that time, I denounce the appropriation of seats in Parish Churches as illegal, unscriptural, obstructive of the Gospel, and inconsistent with the character, and detrimental to the usefulness of a National Church.

That it is illegal, is established by the opinions of our lawyers, the decisions of our judges, the spirit and the letter of our law. If the use of the body of the Church is common to all its parishioners, if all the pews in the Parish Church are the common property of the Parish, if all are entitled to be seated orderly and conveniently, so as best to provide for the accommodation of all; if every Parishioner has clearly a legal right to a seat in Church, without any payment—if rates are assessed not levied on this implied condition and clear understanding, what means the appropriation to a *few* of what is the common right of *all?* what mean those impregnable enclosures in which exclusiveness is fostered, and pride is perpetuated, and religion outraged in a vast majority of our Parish Churches! What means the violation of common rights, the trafficking in things holy, or the buying and letting of pews in Parish Churches, which law forbids and Scripture denounces, and which—I speak with awe—must be utter abomination in the eyes of Him who scourged the vendors and buyers from His Temple, when He cried "It is written, My house shall be called a house of prayer for all nations: but ye have made it a den of thieves."

We are, indeed, told of special privileges, and legal dispensations, and rights by faculty, and rights by proscription, and licenses from Ecclesiastical Courts for these dire encroachments. And those, whose special duty it is to guard the Sanctuary from invasion, wink with their eyes, and speak with bated breath of these monstrous and scandalous abuses. And yet what Court can sanction what God's law and man's law equally forbid? Who gave Prince or Prelate power to encroach upon the common and inalienable rights of a free people and a Christian Church?

Picture such a plan—fancy such an invasion in things secular—the blocking of a bridge, the stopping of a highway, the enclosure of a common—the assertion of patented precedence in a popular assembly! But when will men feel in things sacred as they do in things common, or assert and vindicate their rights as Christians, as they do their rights as citizens? If the disfranchised Churchmen of England would rise up as one man, and say "This shall be no longer," we should have free and open Churches in all our Parishes to-morrow.

That the appropriation of seats is unscriptural, few will have the hardihood to deny. A single passage from St. James will suffice. And

as, though universally admitted, it is systematically disregarded, I shall recite it on the present occasion. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons. For if there come into your assembly a man with a gold ring in goodly apparel; and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, 'Sit thou here in a good place, and say to the poor man, 'Stand thou here, or sit here at my footstool,' are ye not then partial in yourselves and are become judges of evil thoughts?" Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the Kingdom which he hath promised to them that love Him. But ye have despised the poor." You put them in draughty corners, you pile them in nooks and back galleries, you feel that you would be contaminated if they rubbed against you in the House of Prayer—you ticket them off, as if of an inferior nature—you sanction and perpetuate abuses which wound the feelings of the working classes. And yet our common Lord and Master belonged to the very class you keep away from Him. He associated with workmen: He was himself a working man; and the evidence of His mission and the badge of His Church to the end of the world is, 'that His Gospel is preached unto the poor.'

I shall be told there are seats reserved for the poor—without indeed the luxuries and appliances in which their betters indulge—without cushions, or hassocks, or, as I well know, any means of kneeling; but still set apart for their special and exclusive use, and marked free. I answer, once for all, those free seats are inadequate, they are a badge of inferiority, they are a compromise for injustice. I always select them myself, when I go to a place of worship where they exist, but they are distasteful to the persons for whom they are apportioned.

They are insufficient to a degree which, were the subject not a grave one, would be absolutely ludicrous. Two hundred in a back gallery for a population of 78,000 persons, was absolutely the number allotted in one of our manufacturing towns. One hundred and thirty-two in another parish of 20,000 souls. From 200 to 400, in a population of 34,000 souls; while in a population of 13,000 persons there was no free seat at all.

But under any circumstances the principle of those free sittings is at variance with that inculcated by the doctrine and example of our Saviour, and essential for common Prayer. And it is revolting to the manly and honest independence which earns its bread in the sweat of its face, and owes no man anything. In the words of a Christian nobleman, who knows the pulse of the artisan better than any man in England:—"Unless you treat the working classes with proper respect, and in the House of God admit that *there* at least, there is equality, depend upon it the vast proportion of the working population in towns will never be brought to attend the worship of the Establishment. What the people of England want is not *patronage* but *sympathy*."

On this point we must use plain language. We do not want free seats: we want free Churches. We want the ephemeral distinctions of this world—as one of our Archbishops lately said—to be left with our umbrellas in the Church porch. We want rich and poor to meet together, and kneel down together, in the House of God, as they must ere long lie down together in the grave, and appear together at the bar of Him who is no respecter of persons. Nothing short of this will meet the demands of Religion or the requirements of the English people.

I am aware of the arguments which may be urged for the existing practice—some of them plausable enough—and which are backed by prevalent custom, and the prejudices of English tradition. Thus, it has been said, that our parish Churches are not intended for indiscriminate use, but for the accommodation of Parishioners. Well, make all your parish Churches free, and you will double their accommodation, and have less excuse for wandering. And the very over-crowding of some Churches, that are free, proves how much these are prized and how much they are needed. But such objections are as nothing in the face of the evils, which they prop: they crumble like dust in the face of justice and truth: and my answer to them all is simply this, We cannot preach the Gospel to the poor; we cannot discharge our duty as pastors of the National Church; we cannot maintain the Church itself as an Establishment, if private and exclusive claims are allowed in our parish Churches.

And as in matters of this nature a grain of experience is better than a bushel of talk, I may be permitted to say that I only ask others to follow where I have trod myself; to try what has succeeded under great disadvantages in my own sphere of pastoral duty. A few years ago in the parish in which I serve, there were not only no seats not apportioned, but an apparently invincible preference for things as they were. True, when attendance at Divine service was urged, the invariable answer was, "We have no place to go to." True, even leading parishioners had to hire seats, if they could get them. True, they were so cribbed and cabined in an edifice, pewed to the doors, and galleried to the ceiling, that to kneel was next to impossible; add to which, brass plates on the pew doors and fusty cushions, announced ownership; and brawny arms were prepared to assert it. I have now a noble parish Church and two Chapels-of-Ease, in which not a single seat is apportioned, where large and devout congregations worship, and where the idea of proprietorship in the House of God would not be tolerated for a moment. But then, I had an architect whose aim in the arrangement of the sanctuary, was the glory of God, and the promotion of worship. I had Churchwardens, who though but tenant-farmers, are thorough Christian gentlemen. None of the inconveniences—all the benefits predicted have resulted. No jostling for precedence, no separation of families, no interference called for on the part of authority. Some occupy the same place from week to week, some display more roving propensities, but for all there is ample accommodation; and if any one seems at a loss there is a Churchwarden to show him a place.

To one conversant, as I have necessarily been, with the jealousies, the variencies, the hereditary feuds and family estrangements, nay even the pugilistic encounters to which the appropriation of seats in Parish Churches leads, the transition from the system I condemn to the system I plead for is something beatific. The one genders debates, whisperings, wraths, strifes, backbitings, envyings, tumults; the other promotes union, brotherhood, and peace. The one separates, the other unites; the one makes the same man captious, discontented, and litigious; the other makes him courteous, genial, and friendly. Under the one he views every man as a rival, under the other as a brother. Freedom of worship is the very thing we Englishmen want to cure us of our reserve, of our fastidiousness, of our exclusiveness, of our sectarianism, of that galling spirit of demarcation, with which we

sever ourselves from the sympathies of the class immediately beneath us, which does more to engender discontent and inflame bitterness than actual wrongs.

To contrast the open doors, the unincumbered area, the commingled ranks, the crowded services of the churches on the Continent, with the barred entrance, the barricaded enclosures, the whole system of interdict and isolation that prevailed at home, was the mortification to which the elder amongst us were exposed when abroad in former days, and is that to which our juniors have since been subjected at the most critical and impressible periods of their lives. They stood in noble temples and saw kings of the earth and all people, princes, and judges of the earth, young men and maidens, old men and children, peer and peasant, soldier and civilian, kneel together on their tesselated pavements as the members of one great family. They came, some with a quickened sense of brotherhood, with new impressions of Church membership and united worship, with yearnings for frequent and for common prayer; and they found their churches closed and their pew-doors shut against them. They visited their Cathedrals and found them empty of all but Vergers, and as chill as the receptacles of the dead. They visited their Parish Churches, and found them instead of a common dome, a centre of union, a trysting-place for rich and poor, a scene of selfish monopoly, and it might be an arena of angry contention.

What wonder that the consciences of churchmen were stung, that their hearts were stirred, that an irrepressible cry went up for free and open churches! All honour to them who raised that cry, and to them that help to swell it! No establishment could prosper—nay in these days would long exist, under what had so long been stifling and secularizing and denationalizing the English Church. Our Cathedrals, as became them, began the work of reformation. And who, I ask, has ever joined the throng of worshippers in one of their disimprisoned naves and heard the roll of the pealing psalm, and the uplifting of the multitudinous response, and not realised as he had never done before, the pathos, and the majesty, and the beauty, of our Church Common Prayer.

I claim for our Parish Churches what is already enjoyed in some of our Cathedrals. I claim for Protestant England what is enjoyed in every part of Roman Catholic Christendom. I do so in the name of law, in the name of Religion, on the authority of the Statute Book, and the authority of the Bible; on the ground of Justice and of Charity, for the sake of the gospel and for the honour of the national Church.

I appeal to Peer and Prelate, Clergymen and Laymen, in this Congress, to all who hold office in the English Church, or owe her allegiance, to relieve her from what is tarnishing her fame, obstructing her mission, and alienating her people. I ask you, English gentlemen and English Churchmen, to sacrifice your pride, to crucify your selfishness, to resign your fancy prerogatives, "to have mercy and to do justly, and to walk humbly with your God." Do it ungrudgingly, do it unflinchingly, do it without qualifications or reservations, which mar a work and spoil a sacrifice. "Let nothing be done through strife and vain glory; but in lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

And we shall have, here in England, Free and Open Churches, and crowded worship, and common Prayer, and a preparation while on earth for the brotherhood that awaits us in Heaven. And we shall have the people of England in the Church, for we shall have the Churches in England for the people.

FREE AND OPEN CHURCHES.

By the Rev. C. KEMBLE.

A desire to have this subject thoroughly discussed, induced the Committee to request a brief paper from one whose deliberate judgment was known to be adverse to anti-pew movement.

Having however undertaken the duty, I felt bound to reconsider the subject in all its bearings.

The time assigned me requires that I should condense my thoughts into the narrowest compass.

Permit me to state at the outset that we have in hand not a party, but a practical subject.

As to existing arrangements in very many of our Churches, I most fully admit the justice of complaints made against them and the need of an unsparing reformation. In many an old Church, the seats are unsightly, uncomfortable, and unfavourable to devotion: while they offer a presumptuous defiance to the reproof of St. James to the purse-proud professors of his times. By a rearrangement of the fittings, no doubt a very much larger number of our augmented population might be provided with places in the House of God: the artistic eye might be spared pain, and the worshipper of every class might be placed more at his ease. But the system proposed by the advocates of free and open Churches, I regard as one no less inconsistent with scripture and common sense than with the principles of the Established Church.

The circumstances which have occasioned this movement are the result of past neglect. It was not observed how rapidly the population was outgrowing the provision made for its spiritual necessities, and men have awakened to realize the fact that a mass of immortal beings has accumulated in this nominally Christian land, practically heathen; and when by vigorous efforts on which the blessing of God has largely rested, multitudes have become anxious in their enquiries after the way of salvation, there are no Churches into which they may be led for the advantage of fuller instruction and the privilege of Christian worship. The sheep have been sought and rescued from the wilderness, but there are no enclosures in which they may be folded. The multiplication of Churches is the natural remedy; but the process is both slow and costly, and other methods of sheltering the flock are desired, and some men seem to have lost the use of reason in the excitement of the moment and under a pressure for which they were wholly unprepared. "They run to and fro—they stagger and are at their wit's ends." We honour their earnestness and acknowledge their good intentions, but deprecate the irrational haste with which they would, with axes and hammers, destroy that which has been found at least harmless for many generations, and would evict old established tenants to make room for a new set of occupants. Few will weep over the demolition of what Charles Dickens, many years ago, described as "deal boxes without lids," and the introduction of more seemly

fittings. Only let me say I do not mean those temporary expedients, rush bottomed chairs, which have proved so noisy and unsteady that where they continue in use, they require, on ordinary floors, to be furnished with list slippers, and are fastened together in gangs, like chained convicts employed on government works. A series of solid benches with broad seat and inclined back, not placed too near to each other, forms the most convenient, comfortable, and accomodating arrangement. They may be decorated according to the taste or the means of those by whom they are provided.

But the subject has been considerably complicated by the introduction of extraneous matter, as for example questions of Church finance, the unfounded assumptions, the contradictory statements, and the suicidal arguments issued under the imprimature of the association styling itself National. Indeed it seems as though some Gideon had appeared outside the camp, and the hosts assembled for the destruction of the existing order of things in the Church had turned their weapons every man against his fellow.

I have not time to read my evidence at length. I can only give you references.

1.—The President of the association (the Dean of Manchester) in his able and temperate address, delivered in January this year, states at p. 10, that the suggestion that the society wished to neglect endowments and make the Clergy dependent on the offertory, is a misrepresentation made with a view to bring obloquy on the movement. But in the journal of the association, printed six months later, (July 1864, p. 134) the editor reproves the Rev. W. Reyner Cosens, of Bristol, for seeking an endowment for a free Church when the weekly offertory would suffice.

2.—A second inconsistency. One of the papers is entitled "Church Rates endangered by the Pew system," while in another paper (at present incomplete) one of the results of the open movement is shown to be the cessation of Church Rates.

3.—I notice a third inconsistency. At one time the open system is commended because the rich and poor will be commingled without any distinction; at another it is shewn that the various classes left to themselves will, like fluids of different specific gravity, each find its own proper level.

4.—A fourth inconsistency appears here. The movement is urged on behalf of the poor. But when we read of the congregation of a Church of this class with a capitation yield of £5 per annum, we are reminded of a certain advocate for the poor, over whose arguments were inscribed the epitaph, "This he said, not that he cared for the poor—but had the bag."

Then as to assumptions. It is assumed that Scripture—

(1).—Ignores social distinctions.

(2).—Teaches that the rich can reach heaven more easily than the poor.

(3.)—That the Corinthians, advised by St. Paul to lay by them in store as God had blessed them, paid their money weekly into the treasury of the Church.

(4.)—That space unappropriated will contain a larger number of persons than the same space appropriated.

(5.)—That it is less objectionable for a Minister to be paid by collections made after each service than by a fixed half-yearly or quarterly prepayment.

(6.)—That the system of appropriation is favourable ton on-parishioners, and of non-appropriation to parishioners.

(7.)—That the pew system favours the rich and the strong, but a scramble will give the best places to the poor and the weak.

(8.)—That the poor will occupy unappropriated and the rich appropriated Churches.

(9.)—That the Gospel is preached in unappropriated and not in appropriated Churches.

(10.)—That the least good is done to the smallest numbers in appropriated and the greatest good to the largest number in non-appropriated Churches.*

These are propositions to be demonstrated, not postulates to be granted.

I observe also that in the publications of this Association, there is an evident confusion of the Missionary and Pastoral portion of the work of the Church of Christ. For the Missionary work we must go out into the highways and seek out the lost. The free Church can never take the place of the open-air service, the cottage lecture, or the preaching in the Theatre. The wild animal must be captured and tamed before he will take to the stall. The people are not willing to enter. They must first be evangelized and they will sit in their right mind and clothes, at the feet of Jesus.

I only add that it is dangerous and unscriptural to set class against class, and shew favour to one rather than another.† Each class has its duties, its temptations, and its spiritual necessities. Each is infected by the same stain of original sin, and each can be saved only by faith in Christ Jesus. There is a daring defiance of these principles in the language of some of the open Church advocates, who would dismiss the wealthy to find their way heavenward in their drawing-rooms, and assign the privilege of Public Worship exclusively to the poor.‡ We must not forget that distinctions of station are ordained by Him, no less than community of nature, who is not the God of confusion but of peace.

I have, perhaps, spent too much time on the sayings of this National Association, but as it has hitherto been regarded for the most part as a harmless hobby of no practical importance, its numerous publications, and bold assertions have rendered it necessary to shew its advocates that there is something to be said on the other side.

I must now briefly indicate the course which it would be desirable to follow out were more time allowed.

The question should be canvassed in the light of History, Law, and common sense.

1.—History shews that our Parish Churches were built for special persons—parishioners, the Lord of the Manor and his serfs or tenants. This assumes appropriation; and as of old, so now. If persons build Churches they have a right to the use of them; and unless we wish to arrest the multiplication of Churches we must allow this right.§

2.—The law gives the Bishop the right of appropriating seats, the Churchwardens, are his officials in this case. Every parishioner has a right to require a seat in the Parish Church, but no parishioner has a right to select his own seat, and further the Bishop is appointed to

* See Open Church Statistics.

† Compare Ex. xxiii. 3, 6, and Lev. xix. 15.

‡ See Address of National Society, &c., to Churchwardens, pages 2 and 3.

§ See Collier's Ecclesiastical History, Straker's Edition, 1840, vol. i, p. 540, &c.

discharge this duty because he will know the fit place each should have according to his rank. Thus the law is in favour of appropriation and against that scramble for the chief seats, this association advocates.*

3.—Common sense, enlightened by Scripture and experience leads to the same conclusion. If we consider the purpose for which men assemble at Church, the frailties of nature, the decencies of life, we must conclude in favour of previous appropriation. A Church will seat but a fixed number, and by appropriating at different services, to different individuals, the simplest and safest provision can be made. At the same time it must be remembered there is a limit, varying in different localities—beyond which the multiplication of services cannot be pushed. There are hours at which few or none of any class can or will attend.

Practically we must fall back on the Apostolic rubrics "let all things be done decently and in order" and "to edification?" In our Churches it is pastoral not missionary work that is specially contemplated. There men meet to worship God. If we look at results, these free Churches are congregational not parochial, they do not attract the poor but are thronged by the rich. Practical reforms may be usefully carried out, but I believe the destruction of this system of appropriation would lead to utter confusion and every possible mischief. Seats for ever unappropriated I regard as the greatest practical mistake of our Ecclesiastical legislators. I would appropriate to tradesmen, mechanics, and labourers, as well as the upper classes of society, all, or nearly all the seats, although the Free Church Society, denounce the plan as "the free but unappropriated dodge."† A time may readily be fixed for every service, when every appropriated seat not occupied by the party to whom it is appropriated shall be filled up by persons to whom no sitting has yet been assigned. But if our Churches are to be appropriated to parishioners they must be protected in their use from the incursions of strangers. Services need not be unnecessarily protracted by a compulsory weary waiting for the doors to be opened, and then in the seat till the service is began. If it is right in the Cathedral, seats be reserved, it is so in the Parish Church.

If a Church be full, a change in the system may change the congregations. If empty no liberation of more confined sitting will of itself fill it. The truth is, it is not the pew system that keeps Churches empty, nor the open system that fills them. Where there is a population certain things will attract an audience. Artistic arrangements may gratify dramatic tastes, or the Minister may be popular. In many of the Free Churches cited in evidence of the success of the free system there is a costly musical performance, which draws not the poor but the rich.‡ And after all the great secret of true success is found in the full exhibition of gospel verities. I believe that pews or no pew arrangements for standing, sitting, or kneeling, pew rents or Church-rates, parochial or congregational apparatus will do nothing for attracting the poor unless the full Gospel be earnestly, simply, and distinctly preached to them. If we want a Church filled by poor or rich, who shall worship in spirit and in truth, while we make all reasonable provision for personal comfort, let us remember all will be to no purpose as regards the highest ends, for which God's sanctuary is established among us, unless the pulpit be occupied by

* See Burn's Ecclesiastical Law, Phillimore's Edition, vol. i, p. 359, &c.
† See Church of the People, Vol. i, p. 134, 1847.
‡ See the Dean of Manchester's Address, pages 16, 17.

one who is not ashamed of the Gospel of Christ; and is like Paul, determined to know nothing among his people but Jesus Christ, and him crucified.

FREE AND OPEN CHURCHES.

By Lord LYTTLETON.

This subject is one which it is not altogether easy or pleasant to deal with, on account of the strong feelings which it is apt to excite. I am not so much referring to those who stand up stoutly and angrily for their exclusive right to particular places in Church. Such feelings are very intelligible, but they are not praiseworthy, and are not likely to meet with sympathy in this audience.

I am speaking of those on the other side, who not only seem to expect every kind of good result from entire non-appropriation of seats in all Churches, but also insist on describing every sort of appropriation or assignment as not only inexpedient and the worse system, but as sinful and wicked.

I cannot but deprecate such language, especially holding as I do, and as I hope to show, that the question is simply one of a choice of difficulties, and of the least possible inconvenience in a state of things necessarily imperfect.

I would, however, qualify this by an explanation, which will, at the same time, show the limitations under which I propose to consider this subject.

I am not about to speak of Churches in new districts; nor again in districts where the population is for the most part homogeneous; nor again where it is for the most part migratory, unsettled, and its classes and members not familiarly known to each other. I have in view the old settled Parochial Churches of the country, mainly, indeed, those of the rural districts, where the population is heterogeneous, strongly marked out into distinct classes, on the whole, a settled population, and where the several classes are acquainted with, and bound by mutual relations to each other.

Now, let me ask, as to the Parish Church in such a case, what would be the *ideal* state of things?

Plainly one in which the words of St. James would have no applicability—in which there were no bad places at all absolutely, nor even relatively in any material sense; and in which there was complete room, not only for as many people as practically did come at any one time, but for the whole population of church-going age.

Suppose, then, in this state of things, the whole area of this building to be absolutely free, what would be the result? Would it be that the rich and the poor would be mingled together?—that few or none would habitually resort to the same seats day after day?—that no custom or prescription would grow up?

I am not speaking of what we might wish, but of what is probable; and I apprehend it would be the reverse of all this. Families would go together; as a whole, the rich would go together, and the poor together—and that from the feelings and predilections of both classes, but assuredly full as much those of the poor as of the rich; not only the several classes, but the several households and individuals would from habit resort regularly to the same seats; and in course of time

these habits would inevitably harden into usage and prescription, which necessarily, and apart from any local law, would be equivalent to legal claims.

Whether, therefore, in such circumstances there was formal appropriation or not, I conceive that ultimately, and in no long time, the result practically would be the same precisely.

Such a case, however, though there might be very near approximation to it here and there, can never literally occur, as is obvious when its conditions are considered; and we must remember that not only must those conditions be secured to begin with, but they must be permanent, and the population under them must remain stationary.

But it may have been useful to imagine such a state of things, in order that we may bear it in mind in considering what really is attainable, and indeed is frequent, and becoming more and more frequent—I mean Churches in which all the places are fairly good, though some are rather better than others, and there is practically, though not on paper, room for all who want to go. This ordinarily may be said to be the test we can arrive at.

What is to be done here?

It might be possible to carry the system of individual or domestic allocation as far as it would go on some principle or other of selection resulting in a specified number of parishioners being seated, the rest absolutely excluded. But this no one would recommend.

Next, the whole area may be left quite free. Now I quite admit that it is not physically impossible that it is conceivable that this might work quite well; that there would never be anything like a scramble; that no one would ever try to get the best places, or the same places day after day; that the rich and the poor would be glad to sit mingled together; that families would not mind being separated; that those who might come a little late and find the seats they have been accustomed to occupy, and all the rest of the Church full, would contentedly go away, and take the risk of the same happening again, without losing their attachment to the Church, and so forth—nay, that many of the rich would often on principle come early *in order* to occupy the lower places, and to *compel* the poor to go up higher.

With regard to most of these, I can only say, would that it might be so! But the doubt I feel about it as a general system is founded on this, that it assumes a degree of virtue in the population inconsistant with the ordinary conditions of human nature, with which we are forced to deal. It assumes that the rich will have no pride, the middle class no wish to push themselves above their station, the poor no false shame, all classes no ill temper; that the force of habit and the love of comfort and security will cease to operate.

Now I am aware that I am speaking *à priori*, which I do for convenience, only observing that I am not aware of any facts that are inconsistent with what I am supposing—indeed, I believe I could, if necessary, illustrate it by facts. Speaking in that way, I must say I think there is great danger of an issue singularly different from what I have just described. Remembering throughout the connexion existing between the different classes in the congregation, I can conceive that there might be just another example of the melancholy old proverb, "the weakest goes to the wall." The lion's share of the places might be taken by the rich, the proud, the pushing; the

modest, the retiring, the poor in short, might be squeezed out to the worst places, while having no right of their own to any places; and in course of time it might be a chance whether any room at all might be left for them. And here, too, it must be borne in mind that all such habits of occupation must unavoidably tend to become practically rights.

It seems to me, therefore, that it may be quite as much in the direct interest of the poor themselves as on any other ground, that some other system than that of simple non-appropriation may be desirable. And I turn to the only other principle which appears to me practically to be possible, and which also I believe to be in substance that of our existing common Church law. I know, indeed, that there is another view, which I have once, but only once, seen advocated, and maintained to be not only sound, but to be that of our law. It is this, that together with entire non-appropriation, it should be provided that at every service the churchwardens, or some one acting with their authority, should be in attendance, and at their discretion place all the congregation, parishioners or not, in the Church, as is now done by the vergers with strangers. But on this I shall not dwell long. That it is the actual law, I think can hardly be seriously maintained; and that any parish should agree to such a system, any parish officers undertake so difficult and invidious a task, by whatever standard they might be guided—whether that of classes, or, as I have heard it suggested, that of preference to the more regular church-goers or communicants, or any other—seems to me incredible.

Now, as to the actual law, I will state what I confidently believe it to be in its spirit, and what I believe it pretty nearly to be even in its details; but I am not versed enough in churchwarden's law to say that it positively is so, and I only beg to be understood as advocating it, or at least pointing out how it should be worked, *as I state it*, and in no other way.

The law is, that the churchwardens shall assign places to all the parishioners. They do this, subject to an appeal to the Ordinary, that is to say the Bishop; to which I shall not again refer, as it applies to the whole subject throughout.

Now it should be clearly understood, that what the churchwardens in this manner give to any, is not in the full and proper sense a *right* at all. It is *leave to occupy* a given number of places in a certain part of the Church, on certain conditions, and as long as the churchwardens see fit. It is no doubt a right in this sense, that as long as the churchwardens *do* see fit, and as long as the conditions remain unaltered, no other person can occupy those places. But this is all, and the distinction is very important, as will soon appear.

The right must be given to a resident parishioner—to one who has a house in the parish. But it is not the case, though it is often supposed to be, that the same house should always have the same number of places. What the churchwardens are to consider is not the capacity of the house, but the number of persons living in it.

A. B. lives with Mrs. A. B., and a great number of little A. B.'s, in house C. He is properly assigned a large number of places; for it is entirely right that families should be together in church. But A. B. and his tribe go away, and are succeeded by D., a bachelor, with neither wife nor child. It is now the absolute duty of the churchwardens to dock him of all the places which they had given to A. B.

in respect of his flourishing family. The places revert to the churchwardens, to be by them assigned, at their discretion, to whomsoever they see fit. If D. should at any time acquire a Mrs. D., &c., it gives him no sort of claim to the identical places in question. He must take his chance, and get from the churchwardens a new set of places if he can.

But, according to the reasonable construction of the law, the limitation of this right goes still further. It is a right which is only good as long as it is claimed, used, and exercised. When it is not, it is, as we say, in abeyance, and should be transferred temporarily to others.

This, too, may be made very simple by an example. Suppose an A. B. again, with many children, and many places. But of the children a large proportion are big boys, who, happily for him, are under discipline away from home for about eight months in the year. For all that time he has no fair right to the places assigned to them. They should be at the temporary disposal of the churchwardens, to put persons there, whether parishioners or strangers, who want room. Whenever he himself is away or any of his family, or when he has no guests with him, the number of places which was assigned to him *in respect* of such inmates should be looked on as proportionately diminished. It is, or should be, easy to come to an understanding with the churchwardens on such points.

But, moreover, it ought certainly to be held that, when a place is not occupied by a reasonably early time in the service—I should say the beginning of the Confession—it cannot be retained. Nothing looks worse than a Church half empty, half crowded. The dog-in-the-manger principle is seldom good: certainly not when the dog is a Christian, and the manger a pew.

As has been said, however, this plan cannot be literally observed. And I revert to what I have above intimated, that the only resource seems to me to be appropriation, as I have just described it, but of a *twofold* kind: part of the Church being allotted on the individual or domestic principle, part on the collective principle. I have advisedly described it in this way, different from the usual way, and I lay the utmost stress on the difference. However sanctioned by the language of Acts of Parliament, or of Church-building societies, the term, "free seats" is at best very loose and misleading; that of "unappropriated seats" is utterly and mischievously incorrect. They ought to be as carefully and precisely reserved and assigned as the rest, only to a certain specified body of the people, instead of to certain houses or households. Those who have assigned places; still more, non-parishioners, ought to be no more allowed, as they commonly are, to walk into any of such places, than into the most exclusive, high-walled, green-cushioned, locked-up, brass-rodded, bestoved or befireplaced pew in the most unreformed Church in England. Whatever is done, beyond all question the whole parish have an exclusive right to the whole Church.

Now, how should the arrangement be made?

Undoubtedly the present practice is, that the upper and middle classes have the distinct places, the lower class the collective space. This moves many excellent persons to great wrath. Well, for myself, I will only say that I should have no objection to the plan being reversed, and I would even run the risk of disgusting or alienating the two former classes; but I would not reverse it, for the reason to which I have already alluded, and which I think quite conclusive—that I am very sure it would be distasteful to the poor themselves. I would

speak similarly as to the question of the relative goodness or badness of places. It seems to me there should be made as little difference or inequality as possible in this respect. But as it must needs be that some places will be better to some extent than others, I can but repeat, that I would not give *all* the best places to the poor, for the same reason, that rightly or wrongly I am sure they would themselves dislike it.

I fear that this system is seldom fairly and strictly carried into effect—especially as to resuming and re-allotting seats according to changing circumstances. I have heard of a parish where the people meet once a year to do this. This would do pretty well: but it obscures and supersedes the functions of the churchwardens, whose right and duty it is to do so resolutely, not only once a year, but on each occasion as it arises.

There are several details in this matter: such as the amount of space to be left for the poor. This, by the conditions of the case, needs not to be co-extensive with their full number, as they cannot all come at one time. It should perhaps be the first question to settle; but it applies to the rest of the Church as well, and this and other points need but common sense and mutual consideration to adjust. I shall not detain the meeting upon them.

Before concluding, I need hardly say a word on the question of payment, in any shape, for seats in Churches. I do not like to use exaggerated language; and it may be, as we have heard, that some such system is general in other Churches, and, on the other hand, that it has been forced upon us by the necessity of the case, in new Churches and in town districts. But I shall probably speak in accordance with the feelings of almost all who are here, when I say that I look on it with aversion, and that I rejoice that it has as yet hardly effected any lodgment within our ancient country parishes.

I desire, in conclusion, fully to admit that the plan of absolute freedom is in the abstract the best. I should never think of objecting to it in any place where the people really and unanimously wish it. But I certainly would warn them not to expect perfection from it; nor to complain if they find that they cannot avoid all inconvenience, when that inconvenience is inherent in the nature of the case, and cannot wholly be overcome by any expedients or contrivances. "The bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it."

DISCUSSION.

The Archdeacon of SALISBURY, who announced himself as an advocate for Free and Open Parish Churches, said:—One difficulty complained of might, in his opinion, be met by appropriating different seats to different individuals at the different services, by which they would accommodate a large number of persons. Whatever they did never let them permit doors to their seats, and in the beginning of the service let all unoccupied seats be filled by strangers.

The Rev. WILLIAM FRASER, D.C.L., said that they had listened to so many highly practical remarks, it would, perhaps, be a relief to hear some of a strictly unpractical character from him. There was such a thing as symbolism. And symbolism found a proper place in Churches. Every Church had its symbolism. If we went into a Church where the altar stood conspicuous and nothing drew off the eye from it, they knew at once that in that Church was

taught the doctrine of sacramental grace. If they went into a Church where the pulpit stood in the centre and was the principal object, they saw that there the doctrine was held that faith cometh by hearing. But when they went into a Church like some Churches were in that neighbourhood, pewed to the entrance. What did those Churches symbolise? What but social exclusiveness and religious isolation? Pews were the expression of that insularity and exclusiveness and isolation which had been so often laid to the charge of the English religious character. Men went into Church and shut themselves up from one another in these oblong boxes, till as a Clerical friend of his had remarked, that looking on the scene from his pulpit, all that they wanted was lids to make their isolation complete. This fault of our English character, this isolation, often in its development led on to Infidelity. Pews and Infidelity prevailed in the Church together; as was shewn by some doggrel rhymes of the reign of George I., in the ecclesiastical dark ages of the English Church, preserved by Dean Swift. They ran thus:—

The Pope he is of Babylon;
The Turk he is a Jew;
The Christian is an Infidel
Who sitteth in a pew.

Please God they would cast the Infidelity of the present day out of our English Church, and he should not be sorry if they could get rid of the pews at the same time. There was a grand Greek word in the New Testament which could not be completely expressed by any one English word, the word κοινωνια. That was what a Church ought to symbolise. The Church was often described as "the House of God and the gate of Heaven." It was said to be like "a Heaven below." Then human exclusiveness and pride and distinction of rank, ought not to find a place in it. They should be swallowed up in its atmosphere of holiness. The Christian should leave them at the Church door, as the disembodied spirit left earthly cares and places at the entrance of the unseen world. The Church should be open like the gate of heaven. The model Church should imitate the holiness and freedom of that upper Room, the mother in direct succession of all Christian Churches, where first the Saviour took bread and brake it, and said "Take, eat, this is My body."

SECTION.

H. Hoare, Esq., Chairman.

AUGMENTATION OF SMALL LIVINGS.

Rev. G. H. SUMNER; Rev. W. W. MALET.

By the Rev. G. H. SUMNER.

I do not think it necessary to make any apolgy for presenting myself before you to-day. The Committee of this Church Congress most unexpectedly to myself requested me to prepare a paper on the subject of the Augmentation of Small Livings, and I thought it my duty simply to obey their commands. Hence it is that I occupy my present position. Nor shall I spend any of the limited time placed at my disposal in proving the necessity for vigorous action in this cause.

The Apostolic theory that they who preach the Gospel, should live of the Gospel must approve itself to every reflecting mind. A clergyman by law is prevented from increasing his means by pursuits open to the Laymen. And we all know that the occupations of an active clergyman engaged in parochial work are so onerous that it is impossible for him to find time for remunerative employment, except in cases so rare that they may be considered to constitute the exceptions

which form the rule. And yet in a vast number of benefices the income is such that it is simply impossible for a married Clergyman to live upon it, unless it be supplemented by private means. The probability is that his education has cost a sum of something like £2,000, and the income he receives in return for his labour is little more than interest upon the capital.

About 30 years ago, out of 10,478 benefices from which returns were laid before Parliament.

297 were under £50 per annum.
1,629 were between £50 and £100.
1,602 were between £100 and £150.

So that there were 1,926 benefices under £100 a year, and 3,528 under £150; of this latter number 13 contained each a population of more than 10,000; 51 a population of from 5,000 to 10,000; 251 a population of between 2,000 and 5,000, and 1,125 a population of between 500 and 2,000. Now, although a vast deal has been done since that time in the way of permanently augmenting the endowment of small benefices, yet *pari passu* the creation of new districts, and these for the most part poor ones, has but increased the evil. So much so, that at the present time it is calculated that there are no fewer than 5,000 beneficed Clergymen whose incomes from the Church which they serve are under £150 per annum. And these, mark you, are not Curates who are only standing on the lower round of the ladder, but men who have worked their way up to a living, and who in the majority of cases have a considerable chance of remaining in their benefices for the term of their natural lives.

Now, undoubtedly this is a great evil. Much is expected from the Clergy of the present day. They cannot fold their hands and leave things to take their course. Their own inclination as well as public opinion would prevent this. But how difficult with a well-nigh empty purse, to carry out such measures as they may feel to be necessary for the spiritual welfare of the parish committed to them—the School! what a large proportion of the funds, necessary for its maintainance, must they be answerable for! The Church, which used to be periodically white-washed, must now be made more fit for the worship of Almighty God.

In that Church the Incumbent has to stand up Sunday after Sunday to speak to his people concerning the weighty matters of eternity. He is expected to bring out of his treasure house things new and old. But Alford, Trench, Ellicott, Wordsworth, are beyond his means. Like the Israelites, he is called upon to make brick while the straw is withheld. And so it often comes to pass that men of first class powers are beaten back by poverty and dispirited in their high and holy work.

Ought this to be so? In these days, when the luxuries of our forefathers are merely the common comforts of our own, and their wildest visions of prosperity more than realized in the country at large, ought there to be one class of men from no fault of their own shut out from the general prosperity? I emphatically answer no. Efforts should at any rate be made to raise the incomes of benefices throughout the country in a manner more commensurate with the vastness of the evil to be grappled with.

Now in considering this subject, I propose first of all to state as shortly as I can what has been done, and then, secondly, to suggest some measure which in my humble opinion might tend to remedy still further the acknowledged evil.

1.—What has been done? I shall speak of three public bodies, the Ecclesiastical Commissioners, Queen Ann's Bounty, and the Tithe Redemption Trust. I shall, and shortly refer to the second Church Augmentation Act, and to one or two local efforts.

The Ecclesiastical Commission has been at work ever since 1840. Into the history or the operations of that body it is not necessary now to enter. It will be sufficient for my present purpose if I give in statistical detail, what they have done in the matter of augmentation of benefices from the commencement of their operations up to November 1, 1863.

The number of benefices permanently augmented by the Commissioners, exclusive of new districts amounted at that time to 1,283. The annual charge borne by the Ecclesiastical Commissioners for these augmentations, new districts, and for local claims amounts to

Common Fund - - -	£92,282.9.8
Tithe &c. - - - -	12,000.0.0*
Total claims - - -	40,000.0.0
Interest on loan - - -	8,000.0.0
	162,282.9.8.

From 1857 to 1863 inclusive, they agreed to appropriate to the same purpose £410,000 in capital sums, as conditional grants to meet benefactions, and they also agreed to make unconditional grants and other augmentations, equivalent to £50,000 per annum in perpetuity. They are now prepared to augment unconditionally to £300 a year, the income of every benefice in public patronage, with a population of 8,000 persons; and benefices with a like population in private patronage, also to £300 a year, provided that one half of the sum required to effect the augmentation, be provided from non-ecclesiastical sources. In the course of the next five years they hope in addition to endowing new districts etc., to raise to £300 a year, all benefices in public patronage with a population of 4,000 and all benefices in private patronage with a like population, to a like sum, provided in the latter case that half the required amount be raised elsewhere. It is calculated that these various measures will increase the charges upon the common fund by nearly £120,000 a year.

I come next to Queen Anne's Bounty. The fund so well known by this name dates from the year 1703. First fruits and tenths of livings, "originally a part of the papal usurpations over the Clergy of these kingdoms" were on the abolition of the papal power in England, transferred to the Crown. Queen Mary first relinquished them, but they were again annexed to the Crown by Elizabeth. Queen Anne, however, very shortly after she came to the throne, sent a message to the House of Commons, that "having taken into her serious consideration the mean and insufficient maintenance belonging to the Clergy," she would for augmentation of their maintenance, make a grant of her whole revenue arising out of first fruits and tenths. To carry out Her Majesty's designs, a corporation was appointed by the name of "The Governors of the bounty of Queen Anne, for the augmentation of the maintenance of the poor Clergy," and from the year 1704 to Dec. 31, 1863, the Bounty board have appropriated to the augmentation of small livings out of the funds at their disposal, and out of certain Parliamentary grants made to them between 1809 and 1820, £3,603,000 This sum has been divided between 5,063 applicants giving an average

* Taking Land in last Report 20s. an acre.

to each of £711. Benefactions have been provided by the general public to meet these funds to a very large amount indeed, exclusive of land, houses, etc., annexed by way of free gift, between 1708, and Dec. 31, 1863, the capital sum of £1,665,228. 19s. 6d. and rent charges, stipends, etc., to the amount of £15,854. 17s. 10d. a year have been subscribed by private persons to meet benefactions of the Board.

Next, of the Tithe Redemption Trust. The object of this Society is to aid in purchasing tithes which have been alienated from the parish whence they are derived and restore them to the incumbent. And a most worthy object it is. I confess that in the matter of tithe impropriation I am somewhat of a purist. It does seem a mere matter of common sense that tithes paid by the owners of property in a particular parish, should provide for the Spiritual welfare of its inhabitants. And yet what is the case? Nearly 40 per cent. of the rent charge collected throughout the country, never reaches the incumbent. Out of a total of nearly £4,000,000, clerical appropriations absorb upwards of £650,000; Schools and Colleges upwards of £187,000; Lay Impropriation upwards of £731,000; making a sum of £1,569,771. 3s. 8d., which is abstracted from parochial clergymen. Now what has the Tithe Redemption Trust done to remedy this evil? It must be confessed I fear that not much has been done through this medium. Since the establishment of the society, Tithes to the amount of £1,035 4s. 2d. per annum have been restored to the Church with their aid.

By their reports it appears that during the last three years no case whatever has been fully carried out by them. The income of the trust amounted in 1863 to £226 8s. 8d. The trust not unnaturally complains of the smallness of this sum. But I cannot help thinking that one reason why Churchmen hesitate to subscribe to this fund, is because of the enormously expensive machinery. It will scarcely be credited that with an income of £226, the expenses of the year amounted to £199 5s. 3d.:—

Rent	£62	10	0
Printing and office expenses	36	15	3
Salary of Secretary	100	0	0
	£199	5	3

Surely if this Society be continued some Layman or Clergyman could be found willing to act as honorary secretary, and thus at any rate prevent about seventeen shillings and nine-pence out of every pound subscribed being absorbed by expenses connected with the office.

A summary of what has been done would be far from complete without referring to the Lord Chancellor's Augmentation Act of the past year.

Under the 26th and 27th Vict. cap 120, her Majesty is empowered to give up the patronage of the Crown with respect to certain livings, and place it in private hands, upon condition that the latter endow the particular Church with a suitable income by way of augmentation. Half the purchase-money only is applied to the immediate increase of the living, the other half being allowed to accumulate at compound interest until the death of the existing incumbent. The scheme has answered very well. The patronage of 55 livings has been transferred from the Crown, and the sum of £93,687 obtained in return has been appropriated to their augmentation.

Two local efforts to augment the incomes of poor livings deserve notice.

1.—In the Diocese of Lichfield, both in the Archdeaconries of Salop and of Stafford, poor Benefice Funds have been established, which seem to have done their work with great efficiency. Their object is to increase the incomes of livings under £200 a-year. Certain parishes selected as being most needy have a grant of £200 to meet £200 locally raised. This £400 is taken to the Diocesan Church Extension Society, which two or three years ago granted £200 (but which sum is now reduced to £100, in consequence of the number of applications), thus increasing the sum to £600. This £600 is offered as a benefaction to the living to be met by a like sum on the part of the Ecclesiastical Commissioners. It will thus be seen that the £200 originally raised in the parish gradually swells up to £1,200, to be invested in permanent augmentation of the income of the living. The other local effort to which I desire to call your attention is in the diocese of Winchester. In the year 1860 an association was formed in the Deanery of Southwark, for the purpose of raising to £200 a-year all benefices in that deanery below that amount. The Society raised £5000—the Incumbents of the Parishes to be benefitted raised £5000. This £10,000 was doubled by the Ecclesiastical Commissioners, and was sufficient to raise every living in the deanery previously below £200 to that amount. This society is now extinct, having merged into the Surrey Church Association.

The Surrey Church Association, which has been established about four years, endeavours, amongst other objects, to augment poor incomes in like manner throughout Surrey. In the course of these four years it has granted in aid of endowments sums amounting to £2000, which, in the majority of cases, has been doubled locally, and then doubled again by the Ecclesiastical Commissioners. Hitherto my task has been comparatively easy. I feel, however, great difficulty in approaching the second part of my subject.

It is hard to make suggestions for future action, which shall meet with the approbation of all. Now I would in the outset say that I shall pass by with a very few words, Offertories and Pew Rents, as although in some cases they may be welcomed as subsidiary aids, yet they cannot be considered as sufficient remedies for the evil of Poor Endowments. With regard to Offertories collected in lieu of endowment, it may be, and I doubt not that it is, an overscrupulous fastidiousness on my part, but I honestly confess that wherever (as is so often the case abroad) the Offertory is collected for the Clergyman, I have always thought that it seems very like payment for the meal you have just enjoyed. To me it would be simply odious, Sunday after Sunday to read the Offertory sentences, while the churchwarden and others were collecting sixpences and shillings for my own private purse, and I cannot, therefore, find it in my conscience to recommend that course to others, which I am very certain I should not like to adopt myself. So too with regard to Pew-Rents. In parish Churches they are of course odious, and impossible. In some district Churches in new and wealthy localities they may be admissible—but sparingly, and as a last resource. Among many causes for thankfulness in my own lot in life, I reckon this as one, that I am not under the fickle despotism of pew-holders. I shall also exclude entirely, too, sources of augmentation which are sometimes referred to.

1st.—Curtailment of the existing incomes of Church dignitaries. To my mind we have gone quite far enough in this direction. You must have some places of high dignity and emolument in the Church,

or you may fail to attract to its service the highest classes of the land. These incomes, moreover, which may seem large are subject to enormous deductions and expenses, which cannot be avoided, in many cases reducing the real to half the nominal income. If the value of livings throughout the country were equalised, I much fear that in time you would have the ranks of the Clergy more and more supplied by men of very average mark.

The second source of Augmentation I exclude, is compulsory taxation of the richer Clergy. If for example tenths were made a reality, I think the Clergy thus taxed for a particular purpose, while the Layman goes scot-free, would have a just ground of complaint. Special taxation seems to me a most dangerous principle to allow.

Passing these by, I shall confine myself to mentioning two modes which have arisen in my mind upon reading the last sentence of the Report of the Select Committee of the House of Lords, on Spiritual Destitution, in 1858. It runs thus:—"In order to give effect to the feelings and conviction of every Churchman in favour of the permanent Endowment of Churches, we cannot forbear recommending that the Mortmain Act be so far relaxed as to admit bequests of impropriate tithe rent-charges. . . . This might usefully be combined with some well-considered provision enabling parties to acquire rights of patronage in benefices below a prescribed value, having a population of a prescribed amount, in the gift of public officers or of bodies corporate and seal. To some extent this is already effected by the 19th and 20th Vict. cap. 104; but the extension of the principle is worthy of consideration."

What I would propose then is, and it occurred to me as not inappropriate for the purpose of the augmentation of small Benefices. Now I am quite aware that I am about to tread on very debateable ground. But I would ask those who may differ from what I say, to accord to me what I would most readily accord to them, both a patient hearing and credit for honest loyalty to our Church. If all opinions which may not be at once received with approbation, are to be kept in the back ground through craven-heartedness, I think we had better not have a Congress at all. We meet to discuss. Enforced unanimity is a hollow mockery.

The first work then, which I propound with some diffidence, is the transfer of the advowsons of livings under the annual value of £200 now in the gift of Dean and Chapters to such persons as shall be found willing to endow them with a sum equivalent to the market value of the advowson. The question of patronage is a very complicated and difficult one. The question of the sale of advowsons is a very difficult one. I cordially and entirely go along with what Dean Goodwin said in his sermon yesterday about these horrible advertisements of livings for sale—with light duty, good trout fishing, excellent neighbourhood, hardly any poor, prospect of early possession, parklike grounds and noble mansion, and the like. Those Church-agents, who put in these advertisements are the Church's worst enemies. Their words are smoother than oil, and yet are they very swords. But it does not appear to me that a transaction such as I have described, is correctly entitled a sale. The vendor puts no money into his pocket. He says to the person who wishes to obtain the patronage of the benefice—if you will put down a certain sum of money as a benefaction for the better endowment of this particular living you shall have the patronage. What is this but a further application of the principle in act i. George I. cap x., sec. viii., by which the patronage of cures is trans-

ferred in certain cases to benefactors? But even more than this. Looking at it without prejudice it seems to me that it is simply a recurrence to the original scheme of Ecclesiastical patronage, for the advowson of a living first belonged to the person who founded and endowed that particular Church. So it would be in the case of these livings. The patronage would be transferred from the Cathedral body to those who were prepared to lay down a certain sum as endowment. I have prepared a schedule shewing the extent to which the patronage of each Cathedral body and the income of the benefices proposed to be dealt with would be affected by such a measure as I have described. I shall be happy to mention the details of any particular case if required, but the following is the average result:—

Four hundred and thirty-seven livings, with an average income of £351 a-year would be left in the patronage of the Cathedral bodies.

Three hundred and eighty-six livings, with an average income of £125 a-year would be dealt with in the manner proposed.

Then if sold at nine years' purchase, (and I name this figure because it is the average number of years' purchase at which the Lord Chancellor's livings have been parted with) would realise £429,454. This capital would increase the income of each of the 386 livings by a sum amounting in the average to £39 a-year.

In other words it would increase the incomes of the livings transferred from an average of £125 to an average of £164.

At no one time would many advowsons be offered for transference.

To this scheme I can fancy that objections at any rate would be made. First: Parliament has no right to interfere with capitular patronage.

But observe, it is not alienation of Church property, but merely a re-distribution of patronage enjoyed by a public body by virtue of its office. Nor should I propose to interfere with vested interests. I would suggest that in case (for example) of a Cathedral body numbering five persons, and the livings, the patronage of which is to be alienated from them numbering fifteen, on the death of a canon three livings should be offered for transference, the remaining twelve being in the gift of the old members of the Chapter, and the new canon being appointed with no powers of patronage as far as regards these particular livings. This would effect two objects; and the vested interests of capitular bodies in their patronage would be respected.

Besides this Parliament has already asserted and exercised its right to re-arrange capitular patronage. By 3 & 4 Victoria, cap 113 sect. 41, the separate patronage of individual members of chapters, in right of their separate estates held by them as such members, are transferred to the Bishops of the Dioceses in which the livings may be situated. And further by sect. 44 of the same Act, certain restrictions are put upon the exercise of their patronage of Cathedral chapters. Parliament moreover, has directed a re-arrangement of episcopal patronage, 6 & 7 Will. IV., cap. 77, p. 40, which act has been carried out, vested interests being respected.

A second objection would be,—"You offer the livings to any person who happens to have money at command, and he may appoint to them a most unworthy person." To this I would reply—no patron can appoint anyone to a living who has not been pronounced fit for deacons and priests orders by the constituted ecclesiastical authorities. And altho' isolated cases may occur of the abuse of patronage, yet the responsibility involved in such a matter is now so universally felt by

patrons, that I really do not think the objection worth much—I do not think the possibly contingent evil sufficient to outweigh the positive existing good. It is moreover a remarkable fact that out of 56 sales made under the Lord Chancellor's augmentation act, no fewer than 23 advowsons were purchased by Clergymen, who I suppose would be considered eligible patrons.

A third objection would be,—"You are diminishing the ecclesiastical prestige and power of the Cathedral body. The Chapter should be the centre of ecclesiastical influence, with its sons grateful for patronage bestowed, prepared at all times to defend the interests of their patron; if you deprive the Cathedral body of the patronage of their livings you will *pro tanto* diminish its influence." Now I humbly submit that the patronage of livings of the value of £125 per annum cannot carry with it much ecclesiastical influence. The difficulty is to get such benefices well filled, and I do not think that those appointed to them would be prone to feel exuberent gratitude towards their patrons. Many a curacy with less income but fewer outgoings and responsibilities is a much better thing as far as money value is concerned. I really think that there is more sentiment than reality in talking of the influence of a cathedral body being spread throughout the Diocese, by its having the patronage of a few starvings.

A fourth objection would be,—You are taking away the provision for the Minor Canons. Now, in the first place, I am not at all sure that there might not with much advantage be a considerable reduction in the number of Minor Canons. If this were done the income of the remainder might be increased. But not to mention this, 437 livings would be left amongst the cathedral bodies, with an average income of £351 a-year. And further, those livings which it would be proposed to transfer from capitular patronage, are so poor that I do not think you will find that the Minor Canons now consider them as pieces of preferment sufficiently eligible to tempt them from their Minor Canonries. Take away these 386 livings, and I do not believe a single Minor Canon would be in a worse position than he is now.

My second suggestion would be the establishment of a society on a large scale, for the express purpose of the Augmentation of Small Benefices. We have isolated instances of diocesan societies which have answered very well. What I propose is a Central Church Society, not simply for the redemption of tithes, but for the augmentation of benefices in any way which may approve itself to the managing committee. I think it would be well if the Tithe Redemption Trust were to be merged into the larger society. I should like to see it take the position of one of our regular Church societies, like the Society for the Propagation of the Gospel, or Church Missionary Society, headed by the Archbishops and Bishops, and with a good working committee in London. I think such a society would be very likely to take with the public, and I do not at all see why its income should not amount to £100,000 a-year. Organise it properly. Get an efficient secretary. Work it by districts. If possible get the Bishops to recommend annual sermons throughout their dioceses in its aid. Let it be elastic in its working, and as soon as it is known that it is making efforts in the cause I think it would be well supported. If it once gained the confidence of the Church at large, I am quite certain that all the more wealthy of the beneficed clergy would not only think it a duty, but a high privilege, to subscribe yearly to its funds something very much larger than the traditional guinea. The country is keenly alive to the necessity of

action. Now is the time for the proper authorities to step forward with a duly considered scheme. To shew that landed proprietors and others are ready to supply funds for endowment in particular districts, it is only necessary to say that in the Archdeaconry of Stafford, in the year 1862, 27 poor parishes were ready with their £200, 10 only of which could be met by the Poor Benefice Fund. Does not this shew the need of a general society to help those thus eager and willing to help themselves?

But I must draw my remarks to a close. I throw out for discussion these two suggestions.

1.—The gradual transference of the patronage of 386 livings with an average income of £125, now in the hands of Deans and Chapters, to private persons, whereby their income would be raised to an average of £164, and

2.—The establishment of a Society on the broadest foundation for the express purpose of obtaining funds for augmenting in every possible way the incomes of poorly endowed benefices.

I know perfectly well that no income is a security for an efficient pastorate, but I am sure that a man harassed by poverty, ground down by a terribly straightened income, must find it hard indeed to do his duty to his God in the sphere allotted to him. Let us therefore be up and doing in the cause, which I verily believe to be the cause of God and His Church.

AUGMENTATION OF SMALL LIVINGS.

By the Rev. W. W. MALET.

A plea in favour of Clerical support, addressed solely to such a body as forms this Congress, would be somewhat in the nature of a supererogatory work, for the Spirit which has brought us together in Christian brotherhood needs no conviction of the rectitude of that Divine institution by which God, when he created a Priesthood, provided for its maintenance, neither is it to be presumed that any of those whom I now address require either to be enlightened in their faith or stimulated in their zeal, in reference to conditions by which it may be said we the Pastors of God's Church on earth "live and move and have our being."

It may be, however, that the words uttered in this Church Congress may have an echo beyond the walls within which they are pronounced, and those here present will therefore bear with me if I fail in impressing on minds, familiarised with the subject, any new light, though I cannot but nourish the hope that the promulgation of sound principles will not only be welcome here, but will bear fruit elsewhere, more especially should they reach any rashly innovating spirit, and lead such a one to the conclusion that it is sometimes, if not always, a good act in a religious, as well as in a worldly point of view, "Stare super antiquas vias."

To those who have the inestimable privilege of living under the Christian dispensation it may be superfluous to dwell on the Divine origin of the setting apart of the tenth of all things—which were in the nature of the produce of human labour, or of the animals subject to man's dominion, or of all profit and gain—as a provision for that Jewish tribe, which the Almighty designated for the functions of the Priesthood among His chosen people.

That which concerns us more nearly is the confirmation and sanction given by the New Testament to the Law of Moses.

Before examining this part of the subject, let us, however, with holy reverence, though in the full exercise of those reasoning faculties implanted in us by the Creator, reflect on the all important themes, which the institution of an order of Priesthood by the direct intervention and ordinance of God Himself force upon our consideration.

The first point is that Aaron and his sons, together with the whole tribe of Levi, consecrated and set apart by the Almighty's direct intervention to the service of His Tabernacle, were the connecting link in religious matters between God and His people.

Secondly.—That such an institution, and no other, could attain the ends for which it was designed by infinite Wisdom and Goodness.

Thirdly.—And of this let us take special note, the allwise God provided by, what we may designate as *human means*, for the maintenance and perpetuation of the Priesthood, by directing that Tithe, as well as certain other products and resources, such as first fruits and free will offerings should sustain in competence, if not in affluence, the whole body of those whom He had chosen as pastors of His people.

It is unnecessary to offer anything in the shape of argument on the first or the third of these points of consideration which are mere statements of fact. Controversy however may be raised against the second proposition viz: "that no other institution could attain the ends for which it was designed." With many of those who hear me it would suffice to say "it was God's doing and whatever God doth, is best." But in the spirit of free examination happily permitted to all members of the "one Catholic and Apostolic Church," let us briefly say (for the objection has been started that the Deity should, or might have made his Priesthood independent of secular support,) that without curiously inquiring by what means such independance could have been effected, it is obvious that the intimate relations which God's institution of Tithe at once created between those who gave and those who received, could never have subsisted had His Omnipotence been exerted in making the pastor wholly independent of his flock. No! the minister to the souls of men, was not to be wholly cut off from that rich source of human sympathies springing from mutual wants—he must prosper, or he must suffer with those among whom his lot was cast, and though we do and must believe that Eternal foresight provided amply for all ordinary human needs of the Priesthood as a class, they are not as individuals more exempt than any other of their fellow men from human trials: had it been so, how could they have fully sympathised with those sufferers whom it is their duty and their privilege to minister to, and to console?

Another and very grave objection to our proposition is, that the services of the Priesthood would be better requited by free-will offerings, than by any ordained scale of contribution.

If such a state of things could be imagined as a God-loving, God-fearing society, without taint of selfish feeling, or greed for the things of the world; this, as it is called in "modern parlance" "voluntary system" might perhaps be admissible. Even in the most favourable imaginable circumstances however, the relations between the pastor and his flock, with such a mode of providing for his maintenance, must be of a nature to make the serious Christian fear for the spiritual welfare of both. "Preach to us smooth things," would infallibly be

the rule: faithfulness and truth would give place to sycophancy and false doctrine, and it is much to be feared that this is the case wherever the "voluntary system" has been adopted. No! let man be subject to the "King of Kings," and render to Him his tribute as ordered in His Word—as part of "our duty towards God."

Having, as it is to be hoped, disposed of these the most serious objections that can be made to an established Priesthood supported by tithes—let us approach another branch of the subject and consider the proportion of the Priesthood to the lay population under the Jewish dispensation, which is a matter of curious enquiry.

We are told that when the children of Israel made their Exodus from Egypt they numbered 600,000 men besides women and children. Two years later the enumeration of the able bodied men of the tribes, except that of Levi, (which was not numbered) gives a total of 603,500—Now if we estimate the sacred tribe at 40,000, which is about the average of the other eleven tribes, with the exception of Judah numbering nearly 75,000, we find a very large proportion of the people of God set apart for the services of Religion; for reckoning the total population of the tribes, with women and children at a little above two millions, and deducting 5,000 from the men above 20 years of age of the tribe of Levi, as incapacitated by bodily ailment or otherwise from the holy offices, we still find 35,000 men, or about that number, devoted to the service of the tabernacle, which approximates the high average of one Cleric to every 60 of the Laity. It is to be apprehended however, that by far the greatest number of the Levites were engaged rather in the menial services of the tabernacle than in the spiritual offices of the Priesthood, the ceremonies of the law requiring numerous assistants for their due celebration; and those bloody sacrifices—from which the one oblation of Christ, once offered, has happily relieved us—must have imposed onerous duties on numbers of acolytes.

When the system of government was altered from a theocracy to a Monarchy, when their boundaries extended from Dan to Beersheba, we do not find that any change of modification of the divinely established provision ever took place. It survived the captivity, and subsisted in all its integrity when Christ our Redeemer had come to substitute His milder dispensation for the rigours of the Law of Moses.*

This brings us to examine the nature of the confirmation and sanction given by the New Testament to the institution of tithe for support of the Christian Ministry; a sanction which is sometimes affirmed to be wanting, but which no candid mind can fail to admit is an institution in conformity with the strictest as well as the most liberal interpretation of the precepts of Christian Doctrine. Nay it might with much colour of reason be argued that our Saviour's teaching enjoined even larger sacrifices on those who had wealth, than had been imposed by the Ceremonial Law, and though our Lord's injunctions in this respect do in fact more frequently regard the duty of alms for the poor, than the express maintenance of the Church and its Ministers, precepts inculcating this duty are not wanting in the Evangelist's narration† of his divine words, or in those epistles which they addressed to the Christian Churches.‡ Tithes may truly be called God's own

* St. Luke, c. xviii., v. 12.

† St. Luke, c. xii. v. 22, &c.

‡ See St. Matthew, c. x. v. x.; St. Luke, c. xix, v. ix; i. Cor., c. ix, v. xiii., xiv.; Gal. c. vi., v. vi. vii.; Heb. c. vi., v. xx; c. vii., v. viii. xix., xvii.

endowment from the beginning to the end of the world—it is the only endowment which can never be closed—but must ever be kept open, suiting the supply to the demand; it was the endowment of the Patriarchal altar, it is that of the Christian altar.*

For all this work the Bishops have their Deans and Chapters who should act as council and coadjutors.

Under such management as the Apostles have handed down to us in their written Acts, as tithes increase with the people so their ministry should increase *pari passu*—we may invent other modes of endowment, but they will be mere palliatives; the only true remedy for the evil of small or inadequate livings is the tithe due to God, for it is in His word, and His word is truth. And as this truth, this duty to God is so plainly laid down, we may well wonder that so great a source for spiritual provision has not been noticed either in Convocation or in the Episcopal charges of the present day, and thankful may we be that through the Church Congress, and hence through the press it will no longer be allowed to be dormant.

Anything like an historical account of tithes from the early ages of the Christian Church to our own day would lead us beyond the limits of time permissible to such a paper as that which I have the honour and privilege of submitting to this assembly. Suffice it to say, the Institution was fully recognized by the earliest Synods and Bishops of the Church,† and became part and parcel of the law of the land, wherever the Gospel was planted.

How it has ceased to be so in the greater part of Europe would also exceed the bounds of the sketch which, on this occasion, I have proposed to myself to lay before you.

There cannot but be many here present whose researches must have convinced them of the fact, some, perhaps, whose own personal recollections will bear me out in the assertion I am bold to make, that the condition of the Church (I speak both of Flock and Pastor) in most European lands, under the system of support for the Clergy by tithe was superior to that in which the Church of Christ (unhappily divided into various sects) is at present to be found where tithe has been suppressed, and the support of the Clergy has been undertaken, by the State.

God be thanked, that though many attacks have been aimed at the Institution, it still exists in our own land. Let us pray that in His own good time those portions which have been diverted to secular uses may be restored to their primitive sacred destination.

It has been truly remarked by Bishop Butler, in a letter to a lady who held tithes, that those who hold tithes, whether Clergy or Laity, hold them in sacred trust. Many impropriators, who were wealthy, have freely restored them. Many more are willing to do so if a moderate redemption sum could be forthcoming. The whole nation, which allowed impropriation, is concerned equally with the holders of these tithes, and the whole Church may well be called upon to join in their redemption by at least one annual offertory, and every diocese should have a Tithe Redemption Trust. The people of the parishes,

* Compare Genesis c. xii., v. vii.; c. xiv., v. xx.; c. xxviii., v. xxii.; c. xxxv. v. xiv.; Hebrews c. xiii., v. x.

† Especially by the Council at Arles, A.D. 314. Council of Chalcedon, 451. Clement of Alexandria says, "the paying tithes of our fruits and cattle, &c., &c., teacheth us piety to God, and not to be altogether in love with gain, but to make the Priests partakers of our loving affection and charity." See also Constitutions of Archbishop Odo, quoting Malachi iii, 10, A.D. 943; and King Ethelwulf, in 854, with consent of his nobles and people, dedicating the tithes of all England to God.

whose tithes were held by Bishops and Chapters, may now go to the Ecclesiastical Commissioners and say "you have our tithes, give them back to us,* for our pastors, our Churches, and our poor, do not throw them into the Common Fund, act up to the deeds of appropriation of the 13th and 16th centuries, in which our title to them is proved."

Permit me, before I conclude, to dwell on one phase, in which the establishment and decent maintenance of a Christian Priesthood throughout this and every Christian land, must commend itself to the interests and intelligence of all men, abstractedly from their office, as having "the cure of souls." I allude to the influence which the actual residence of an educated and righteously conducted man exercises on those with whom he is brought in contact, for it is one of the good Pastor's first duties to become acquainted with the members of his flock. That this object may be attained it is evident that there should be a reasonable limit to congregations; for where the flock is too large for the Shepherd, there must needs be lack of that searching care which the good Pastor should devote to every sheep of his fold. Have not the ears of all who have ears to hear tingled with the cry of the want of Clergy? Is it too much to say that within this realm, if the existing tithe were really and exclusively devoted to the objects for which it was solemnly dedicated, and if the duty of returning our tithe to God were recognised, this end could be attained? this great want supplied?

The amount of alienated tithes in England and Wales, according to the Tithe Commissioners' Report, is in round numbers £1,630,000 per annum, of which £870,000 were held by Bishops and Deans and Chapters, and now by the Ecclesiastical Commission; £760,000 by Impropriators. The number of livings under £150 per annum is 3,600.

Tithes are alienated from 4,000 Churches. These are the parishes that are generally without clerical residences, for there are nearly 4,000 still in this sad condition. These are the "Small Livings," not to say "Starvings," which this Congress pleads for, as demanding "augmentation," to provide competent maintenance and suitable residences for the Pastors of the flocks, through whose intelligence and industry the said tithes are produced.

That Clergy may be found in numbers equal to the demand, it is above all things needful that they should get a living by their calling —That they may be enabled to do their duty therein they must be maintained in decent competency.

England prides herself on the purity of her administration of Justice, on the incorruptibility and independence of her Judges. Is it so sure that this legitimate ground of national satisfaction could be maintained otherwise than at the price we pay for it?

"The labourer is worthy of his hire"—do we or do we not observe that golden rule in our dealings with the Clergy—the working Clergy of the established Church?

It is especially desirable that men of high character and sound education should alone be entrusted with the office of the Priesthood, that they should be well qualified to be the companions and friends of the upper classes, the example and solace of all. How can these requirements be fulfilled by those who have not the means to support life decently? Who are not free from the anxieties attendant on narrow means and the struggles of keeping up appearances?

* See Mr. Toulmin Smith's Evidence before the Commissioners to inquire into Church Rates.

It is not my intention to do more than generalize in the plea I here submit for augmenting the means of living for the Clergy where wanted. If I draw attention to short comings, if I succeed in rousing any one individual among those who hear, or who may read, what has presented itself to my own mind in relation to this subject, to exert himself or herself to the measure of each ones ability, to recognise the duty of dedicating to Christ the *tithe of all*, to promote the restoration of "alienated tithe" to its original purpose, or secure one recruit to that Society, which under the name of "The Tithe Redemption Trust" has already made some progress in the good work, I shall not have laboured in vain. Allow me to mention the last Report and Sermon by Canon Selwyn, for this Society, are to be had at its rooms, No. 1, Adam Street, Strand, that Lord J. Manners is its President, and that the Archbishop of Canterbury, Bishops of Exeter, Chichester, Salisbury, Newfoundland, Gibraltar, and New Zealand, are patrons. Three of those Bishops having preached for it.

Neither let it be said that in urging my plea I have only Clerical interests at heart—wherever a good Pastor is placed in a sphere of utility and endowed with the means of duly exerting the influences which religious principle and sound education must make felt, there do you plant an aid and agent of good government and of civilisation, a propagator of doctrines and of practices which will promote the worldly welfare, and with God's blessing, the eternal salvation of the flock committed to his charge. Amen.

DISCUSSION.

The Rev. C. Golding explained the working of a system in operation in the Diocese of Oxford, for the purpose of increasing small livings to a certain minimum sum. A Society had been established, at the desire of the Bishop, to enable poor livings to comply with the conditions of the Ecclesiastical Commissioners, with a view to their augmentation. It was at first considered a hopeless work, in consequence of the many other claims in the Diocese; but the matter had been earnestly taken up, and many branch associations were established, the noblemen and landed proprietors having given their aid almost without exception. Each Diocese ought to make similar efforts. The £80,000 in the hands of the commissioners was the common property of the whole Church, and every Diocese should see that it had its share of the amount. In one poor parish in the Diocese of Oxford the parishioners had arranged to have four offertories for the benefit of the living. He (Mr. Golding) did not share in Mr. Sumner's dread of offertories; he was not ashamed to take any sums offered in that way, because they were not given to him individually, but to God for the use of His Church. A gentleman in the neighbourhood of the parish in question had offered to meet the amount thus contributed with an equal sum; and in that way £16 a year for ever had been added to the living.

The Rev. W. Lewthwaite asked if they were not beginning at the wrong end? What would be said of the burgesses of Bristol who, in order to increase the water supply, set to sinking shafts and making conduits here and there for the purpose of getting at every little spring, while there was a large leakage in the reservoir? How could they expect the Clergy or Laity to assist in the proposed work when they knew that any augmentation which they succeeded in making, might only be made to increase the revenue of some Church patron? Even benefices of £100 a-year were openly advertised to be sold; and while such a scandal existed in the Church, it was not likely that the required aid would be forthcoming.

Archdeacon Emery thought if they were to remedy this difficulty of small livings, they must not do it as a whole, but in parts. He therefore objected to the proposition of a general society. He thought they would better do it by subdividing their labour. They ought to take each Church by itself. The Bishop

should certainly take the circumstances of each parish into his consideration, and see some of the principal Laity. He could then ask what they thought their Clergyman ought to have, and then try in that particular district to raise the requisite fund. This was not a mere theory, but it had been put in practice. He thought if the Archdeacon or Bishop would go to a particular parish and state its case, a very large number of such cases would be met. He thought also that they ought to do more with Queen Anne's bounty. The ruri-decanal scheme for forming committees and getting statistics was recommended, and having gained information they should then take the cases individually, one by one.

The Rev. Canon Durnford protested against any interference with the patronage of Chapters in the way recommended by Mr. Sumner. The funds at the command of the Ecclesiastical Commissioners were derived almost entirely from spoliated Chapters; and it would be only reasonable that a portion of them should be devoted to the augmentation of the livings in the possession of those bodies. If the Chapters, reduced and weak as they were, would go to the Commissioners with a proper representation on the subject, inaccessible as they generally were to argument, they could hardly close their ears to such an appeal. He doubted the expediency of establishing a central Society, with an expensive staff of officers. Their efforts should be more localised. The subject was one eminently deserving attention. When they saw Churches filled with apparently devoted and attentive congregations, some of whose members were men of vast wealth, and knew that the man upon whose lips they were hanging Sunday after Sunday, was driven to the most miserable shifts to keep up a decent exterior, without a hand being lifted up to help him, it was utterly disgraceful to the Church of England.

Mr. Powell, of Cambridge, defended the Ecclesiastical Commissioners from the strictures of the last speaker, and said he believed they were acting in a large and liberal spirit. If they were permitted to pursue their course without disturbance and interruption, he believed that the majority of the livings having a population of 4000 would, in two or three years, be in possession of an income of not less than £300 a-year. He saw no reason why wealthy laymen should not in some cases enter into a personal legal contract with a Clergyman, that during his Incumbency his income should amount to a given sum. That method had been successfully adopted in one case, and he did not know why it should not succeed in others.

DILAPIDATIONS.

Rev. Canon WOODGATE; Rev. E. J. CARTER; Rev. J. T. LUDLOW.

By the Rev. Canon WOODGATE.

The Law which obliges the holders of Ecclesiastical property, as tenants for life only, to keep the buildings thereon in suitable repair, or at all events, if out of repair, to deliver, either in their own persons, or through their executors, a sum of money adequate to replace them in that condition, is one, the justice of which no one will be led to question—that is, as long as there is no fund external to the property itself or the holder, to effect that object.

The law, usually known by that of Dilapidation, is one which has long caused, and still causes a certain amount of difficulty; I say "a certain amount," because I cannot but think that the difficulty has been over-rated, both in itself, and as regards the remedies by which it has been proposed to meet it. The difficulty may be said to divide itself into two branches.

I.—What constitues Dilapidation, i.e. what are those things connected with the tenantable state of the building, or of property which the existing tenant is bound to make good to his successor?

II.—How is the fund necessary to effect this to be secured on the effects of the preceding occupier, so as to insure the in-coming one from loss?

The first of these two questions may I think on this occasion be dismissed with a few words, at least if not of comparatively less importance, it is one which has less practical connexion with the clergy themselves. No doubt the state of the law on the subject is very defective and unsatisfactory. Whenever a case involving it comes into court, the judge in giving his decision or directing a jury, is obliged to refer to precedent, rather than to an explicit definition of the law; and these precedents are themselves of varied character, and the decision founded upon them are consequently of an equally varied and conflicting kind.

But for this inconvenience I feel that an easy remedy might be provided by the Legislature, and this without much cumbrous machinery, but by a short and simple act, declaring what does and what does not form the subject of Dilapidation; assimilating the law, if need be, and as far as may be, to that between landlord and tenant, under repairing leases, or by any other mode which would leave as little as possible to the proverbial stupidity of juries. Such an act of Parliament would have the hearty concurrence of all the Clergy. The opposition to it, if any, would not proceed from them.

Without, therefore, under-rating this branch of the subject to those who may deem it of more pressing importance, especially those who will follow me on this subject, I should prefer, in the limited time allowed for each paper, to devote that time to the consideration of the other branch—how in practice the necessary funds can best be secured to the incoming incumbent. I do not include in this the question how the existing incumbent can best be compelled to keep the fabrics in suitable repair during his life, for reasons which I will advert to presently. It will then be seen that the plan I have to propose will make it his own interest to do so without direct legal compulsion.

I believe the difficulty with which we have to deal in this respect, has been over-rated, not indeed in regard to the hardship when it occurs, but in regard to the extent and the number of cases in which it does occur. Still, the case is a hard one, and is one which calls for a remedy. None will deny the moral or legal obligation; the difficulty is to reduce this obligation to practice. The case in which it most frequently occurs may be thus stated:—On a new Incumbent being presented to a Benefice, a survey is made of the condition of the glebe buildings, both the parsonage house and premises, the farm and outbuildings (if any), and, in the case of Rectors, the Church. The extent of the requisite repairs being ascertained, an estimate is made of the sum required for carrying them into effect. I am assuming that the law has already determined what are the legal subjects of Dilapidations; so that any dispute which may arise between the incoming Incumbent, and the late one or his representatives, would be confined to matters of fact, either the extent of the repairs, or the amount of money which they involve—questions which do not fall within the province or reach of legislation, but belong to that of the surveyor—or, failing that, the arbitrator—or, failing these, the ordinary courts of justice.

But supposing these points to be satisfactorily determined, it sometimes happens that the estate or effects of the late Incumbent are not able to meet the demand, and if able to meet it, the circumstances of the widow and family are such as to render it most painful to press or enforce it.

Now this is a state of things to which no one ought to be exposed. That the magnitude of the evil when it does occur is admitted, is manifest from the number and variety of the remedies proposed. In the Sessions of 1859-1860 a committee of the Lower House of Convocation was appointed and sat to consider the subject of Dilapidations generally, which, after adverting to the uncertain, insufficient, and vexatious state of the present law, recommended, as the main object to be aimed at in legislating on the subject, the three following :—

1.—The more effectual sustentation of the Ecclesiastical buildings and property which the Incumbent is bound to keep in repair.

2.—The equitable and convenient method of ascertaining and enforcing the liabilities of Incumbents in respect to them.

3.—Security to Incumbents, when they have complied with the provision of the law, against any claim upon themselves or their representatives, for Dilapidations upon evidence of the Benefice. Similar suggestions were made in the heads of a proposed bill submitted to the House of Commons and amended in committee. Of these three objects, it will be seen that the second includes that which I have before spoken of on the subject of separate legislation, viz., what are the things subject to dilapidations?

But the third is that which more especially calls for notice, and gives additional importance to the other two. For if, under any system or law, an acquittance, whether indefinitely or for a given limited period, is to be given to the existing Incumbent, often the executors of certain prescribed repairs discharges him from all liability or claim during that period, it is of the utmost importance to determine what those repairs are, the execution of which will give him this immunity. For my own part, I should, under no circumstances, grant this immunity; I would never grant to any existing Incumbent a guarantee which would relieve him from all future responsibility or interest in the state of the buildings, beyond that which his own convenience may require, to the prejudice of the property itself, and the just claim of the successor. I would never, save under peculiar circumstances, to be adverted to hereafter, release him from the obligation to deliver the property in a sufficient and satisfactory state of repair to his successor, either in itself, or by means of a sufficient sum to enable the successor to effect that object. And as it would be extremely difficult, if not impossible, to effect the one (*i. e.*, deliver the property in a complete state of efficiency) the object should be to secure the other money requisite for the purpose.

Before proceeding to point out how this may best be done, it may be well to advert to the difficulties attending the alternative, by briefly examining the modes by which it has been proposed to effect it.

The various schemes proposed for this purpose point chiefly to the appointment of a permanent surveyor—to be appointed by the Bishop or the Incumbents of the Diocese themselves, who shall inspect the various glebe buildings periodically (a triennial inspection was recommended by the Crown Committee; quinquennial by the Peel Committee, in one case decennial) that he should report that they were in a pro-

per state of repair, or the contrary. If the contrary, that he should specify the repairs required; that a copy of the report should be given to the Incumbent, and that if not executed within a given time, the Bishop, should have power to enforce the same, by process of monition or sequestration.

If the Surveyor should report that the buildings are in sufficient repair, a certificate to that effect should be given and placed in the Bishop's registry, and that this certificate should be a bar to any claim for Dilapidations till the next triennial or quinquennial inspection—save for wilful waste.

That power be given to the Bishop to defer the work, if he sees fit; the money being meanwhile deposited with the Governors of Queen Anne's Bounty,* and that when the necessity of repairs has not arisen from the neglect or waste of the present Incumbent, he may be allowed to borrow for the purpose, and charge the Benefice, as under Gilbert's act.

Now the mode here recommended, save as regards the borrowing and charging on the living, is, in my opinion, objectionable and impracticable. The most objectionable feature is the giving an indemnity to the incumbent, between one inspection and another, and the objectionableness arises mainly from the utter impossibility of securing, by any inspection, that efficiency of repair which alone can render such indemnity other than a grievous injury to the successor. I maintain that it is utterly impossible to make the survey in question while the house is occupied. Churches may and should be surveyed; and the immediate execution enforced. It concerns the Parishioners that these should be in an efficient state for Divine service, and there is no occupation in the way as in the case of the glebe house and buildings. The farm outbuildings might perhaps admit of such inspection partially, but with the Parsonage house it is utterly impossible. I do not now speak of the intrusion, so foreign to the habits and repugnant to the feelings of Englishmen, into the sanctuary of home and the invasion of their privacy. If any actual necessity existed for such invasion, I have no doubt they would cheerfully submit to it for the public good; nor would I say that the inspection would be conducted on the part of those entrusted with it, otherwise than in the mode prescribed between gentlemen. But I maintain that the survey itself would be impossible, and any immunity founded upon it most unjust to those who may come after. We all know that the repairs where the greatest mischief lies, are those which least of all meet the eye. Take the dry rot for instance, the small-pox of domestic architecture—why it works its way unknown even to the occupier himself, and the first intimation he has of decaying joints or rafters, may be the sudden falling in of the floor or the roof. Is it intended at these periodical inspections that the carpets and curtains are to be removed, the beds taken down, the fires put out, a board taken up here and there and the timber submitted to the probing tools of the Surveyor? if not, the inspection is futile. If it is, the next question to be asked is, whether at these periods of inspection the promoters intend, as part of the plan, that such incumbent shall receive previously a cheque for a handsome sum to enable him to take his family to the seaside or the continent, while this

* This is meant to meet the case when an Incumbent is reluctant from age and infirmities or other cause, to undertake the work of restoration, and would prefer to allow the money to accumulate and be applied by his successor.

domestic up-heaving is going on; it not, I think the question at once answers itself. A Surveyor may doubtless take notice of the farm and outbuildings; and if the barn is not filled with the produce of the last harvest, and the incumbent's effects not too numerous or irremoveable in the other buildings, he may make a survey and give a tolerable estimate of the sum, if any, required to put them in an efficient state of repair. But when he comes to the house, and that house occupied by the family, the thing is utterly impossible. If any one doubt this, let him try the experiment immediately after as evidence, while the house is yet furnished, and the same house when the furniture has been cleared out. Surveyors with the Archdeacon then walk into the house—nothing can look nicer, furniture neat, walls nicely papered and painted with only their allowable tokens of necessary wear and tear. He opens the doors of each room, looks in, perhaps opens and shuts a window and examines the frames, walks into the kitchen and scullery, receives a curtsey from the cook and kitchen maid, and in reply to some remark about the repairs in her department, is told perhaps, that the gem of the kitchen, that grate, does not draw as it ought, or that the chimney sometimes smokes; or, some other point naturally of her comfort and culinary reputation, but having no connexion with those unfortunate matters which come under the subject of Dilapidations, as involving the question of substantial repairs.

He opens the door of the School-room. The young ladies are taking their music-lesson. He could not think of disturbing them, glances his eye round the room, makes an apologetic bow and retires. He mounts to the nursery. Is told by the nurse in reply to his question, that a new cupboard or press would be very desirable here or there—that the chimney smokes when the wind is in the East—or that the room is cold. The conversation is suddenly cut short by a low wailing cry in the corner, and the nurse begs he will not speak so loud as it has woke the baby who is not well. The Surveyor beats a hasty retreat.

Well, I do not find fault with the superficial nature of this visit, or the unsatisfactory nature of the result, if the matter rested there. It is not easy to say what he could do more. But suppose a certificate of efficient repair, founded on this superficial survey, to be given to the Incumbent, exonerating him from all liability till the next triennial or quinquennial survey. In two years he voids the Benefice by death or promotion—his family remove the effects which may be worth removing, or required for the new house, and the auctioneer's hammer then gets rid of the rubbish, so that by one means or the other, the house is cleared—nothing remains but the bare walls. Next, another Clergyman, perhaps, engaged to be married, and probably not over burdened with this world's goods, receives the gratifying intelligence that he has been presented to the living of so and so, with a fair income, and into an excellent house in a thorough state of repair. He comes down to see it; is somewhat disappointed at the half-shabby appearance of the walls, &c., denuded of their pictures and furniture; but that is to be expected, his own furniture, and a little paper and paint here and there will soon put all to rights. So the furniture is sent down. On laying down the carpet, the upholsterer finds that a certain part of the skirting board or floor requires a little repair. Send for the carpenter. On removing the board in question—horrendum! the dry-rot has got into the joist, and the underside of the floor and skirting board; every part must come up and be made new. This

leads to enquiries into the state of the other parts of the house, with a like result. The shutters, which looked very nice under their curtains, wont open or shut, the hinges have given way, because the wood is too rotten to hold them. The sashes will not work because the case presses in, owing to the brickwork behind having given way: and so on, more or less, through the house. In despair the unfortunate new Incumbent countermands the unpacking of the furniture, resigns himself to a postponement of his marriage; but consoles himself with the thought that the dilapidation money will be correspondent, and will pay the cost. Then comes the horrid fact that his predecessor (or his representative) carries in his pocket a legal exemption from all liability for repair till the next inspection: a most unsatisfactory limitation of non-responsibility, inasmuch as he has already ceased to be Incumbent. It is not my province to depict the consternation and despair of the new Vicar; but to caution others against the state of things which would lead to it. The picture may be overdrawn in the estimation of some, but all must admit, leaving the question of degree, the more than probability of the main features.

I have gone into these details somewhat more minutely than might be thought by some to comport with the gravity of an Ecclesiastical Congress; but I am anxious to exhibit the practical common sense view of the subject, and to shew what would be the effect, in its practical working of the mischievous system recommended as a remedy for the existing evils. At the same time, on the principle that "half a loaf is better than no bread," I should not object to a periodical survey in itself—supposing, that is, that it could be made without infringing on that right which every man possesses to regard his house as his castle, and to maintain the privacy of his hearth; and provided it did not interfere with the usual rights of tenants (whether for life or not); and provided it did not (of which there would be danger) deal with the law, through the surveyor's ordinary work which, had it been referred to the ordinary civil courts, the occupier would not be compelled to execute. No doubt a general and cursory survey, such as alone, could be made during the occupation of the house, would prevent cases of very scandalous neglect; but the next objectionable feature in the proposed system, and one which never could be tolerated, is the immunity which these cursory surveys would give to the present occupier, to the prejudice of the great claims which a real and searching survey would establish on the part of the successor.

It appears to me that the most effectual remedy for the existing evil (assuming the law of Dilapidations to have been clearly defined previously) lies in one of these two courses:—

1.—That every incumbent, on institution to a Benefice, should deposit a sum sufficient to cover any reasonable amount of Dilapidation.

The money to be placed in the hands of the governors of Queen Anne's bounty, or any other trust which it may be found desirable to create for the management of a fund which in course of time would be very large, the interest of the sum so deposited to be paid to the depositor, so that no loss of income would arise to him from the arrangement. At the voidance of the Benefice, a thorough survey to be made under competent persons, and the repairs, if any, to be executed by them, or else, if preferred, by the new Incumbent, but with this provision in the latter case, that he is not to receive the money for

the work or any portion of it, till it has been certified by the aforesaid surveyor, to the satisfaction of the Archdeacon and Rural Dean that the work has been duly executed. When everything has been completed, the surplus of the fund to be restored to the late incumbent or his representative: and, in cases where the latter had done his duty by keeping the property in proper repair during his incumbency, the surplus would amount to nearly the whole sum deposited.

It has been objected however, and probably with reason, by some to whom I have submitted this plan, that with a large number of the poorer Clergy, their means would not allow them to make this deposit —that they would not be able to raise the money requisite for the purpose.

To meet this class of cases therefore, I would suggest this alternative: that they might, instead of this deposit, insure their lives for a like sum, the policy to be deposited with the governors of Queen Anne's Bounty or the new trustees referred to, and the receipt of the premium having been paid to be yearly exhibited to them. In the event of the premium not having been paid, the trustees should advance it to prevent a lapse, and the Bishop should have power to re-imburse them by sequestration of the Benefice: at the end of one or two years, according to his discretion before the voidance of the Benefice, the sum insured to be applied in all respects to the same purposes and in the same mode as in the case of deposits.

I would not make the insurance peremptory, I would give the option of making the deposit before hand, as being the simplest process, and I would also give the insurer the power at any time of substituting the deposit for the insurance, should their convenience or improved circumstances admit it.

In all cases the Incumbent to be compelled to insure against fire, and the policy and receipt of premium to be deposited with the trustees in question, as in the case of the life insurance.

This plan of depositing the money with the governors of Queen Anne's Bounty, which I think originated with Archdeacon Hale, has many recommendations in considering the position of the Clergy, and their relation to the people: an inquisitorial audit of the expenditure of the money used, is a task delicate, invidious, and in every way to be avoided, yet experience shews that it should not be left to them; much better to take the matter out of their hands, tho' I would not prevent the money from being expended according to the reasonable wishes of the Incumbent as to the *sort* of work done, to be done, and the plan, so far as any part of the work was new. What I would secure is, that the money used should be bonâ fide laid out on the avowed object, and the work effectually done.

And there is another and very important class of cases to which this provision would apply very efficiently. For example, on the voidance of a Benefice, there may be things indicating a great extent of wear and tear, if not of actual damage; at the same time, they may be in that condition that they would last many years before requiring actual renovation. In this case, it is clear that to compel the outgoing incumbent to restore things as new would be unjust, a grievous loss to him, with no compensatory advantage to the successor, but a clear loss to the property itself. Yet to leave the money in the hands of the new Incumbent, would only add to the present difficulties which beset the question. For it is admitted that much of the present inconvenience arises from the fact that Incumbents often void their Benefices without

having expended on it what they have had for Dilapidations from their predecessors; and yet in the case supposed, it ought not to have been so expended. In such a case the wear and tear should be estimated, its proportion to the cost of certain renovation determined, and the money placed in the trustees before referred to, to accumulate till the renovation was required, the same process being repeated if necessary at the next voidance, when the existing Incumbent could execute the necessary work, the cost being distributed among the various parties who have had the enjoyment of the property, and the money meanwhile accumulating.

In devising remedies for admitted evils, in fact in all attempts of improvements, we must be guided not by that which we should abstractedly wish, but by that which we may reasonably hope to attain. And I must confess that after giving attention to the subject for many years, carefully examining the recommendations both of the Convocation and Parliamentary Committee, the course which I have here suggested, seems most free from objection, and the least difficult to carry into effect. Doubtless more effectual means may be devised under an arbitrary Government, which could make itself master of circumstances. But I see not how this could be done in a country like England, without depriving the Clergy, viewed as tenants, of the rights denied to no other class, and subjecting them to an inquisitorial nuisance from which the humblest subject is free. At the same time we must not shut our eyes to the existing evils. We have no right to expose a Clergyman, entering on his charge, to the painful alternative of foregoing his just rights, or of enforcing them at the cost of the widow and orphans. It is the duty of the Legislature to take this matter out of the hands of individuals, and make it official, not personal; and it is no less the duty of the Clergy to aid the deliberation of the Legislature by a temperate accommodation of those measures which their own experience may suggest and which may best reconcile the satisfaction of just claim with a due regard for the wants and feelings of others.

I have not entered into the details of the proposed survey and repairs to be executed under it, because I believe the measure itself to be impracticable, not only as regards any beneficial result, but without inflicting a manifest wrong.

There are, however, some points of detail which might be advantageously adopted, to which I have already referred, *e. g.*, the plan of depositing the money with the governor of Queen Anne's Bounty. Also, that where there are no available funds for the requisite repairs, and the want of these has not arisen from the neglect of the existing incumbent (when, for example, he has received nothing from his predecessors) he may be allowed to borrow and charge it on the Benefice under Gilbert's Act.

One or two more I would briefly suggest :—An Incumbent succeeds to a Benefice requiring extensive repairs—with no funds forthcoming from the estate of his predecessor. Before he has executed any repairs, he voids the Benefice. As the law now stands, he is responsible to his successor for the whole extent of Dilapidations, for which he has not received a farthing. This should not be; and in any future legislation on the subject, the Incumbent, who has only been in possession for a short period, should be declared liable for no more than he has received from his predecessor. The proposed plan of borrowing under Gilbert's Act, would go far to provide for a contingency of this kind.

Another and a most essential point is, a complete and periodical revision of the *Terrier* of each living. I am afraid that, as the law is, each Incumbent might be compelled to place the buildings in the state represented by the last acknowledged Terrier, though the latter may be a century old, and the changes made would have been in the disposition of the buildings a manifest improvement. One point more, I must briefly refer to, if only to enter my protest against it.

In one of the plans proposed, either that of Convocation or Parliamentary committee, it was suggested that the new law, whatever it might be, should not apply to present Incumbents without their own wish. Against this I would strongly protest as uncalled for and mischievous. There is nothing in any of their proposals which would fall with greater hardship on old Incumbents than on new. They are intended for the benefit and protection of all classes—and exemptions like these referred to would incumber the machinery of the law and throw it out of gear. Nor is there any claim on the ground of justice for such exemptions. If the buildings are in good repair, no great outlay or deposit is required; if not in good repair, the sooner the evil is arrested the better, and the less costly in the end, to the Incumbent and his family. The regard for what was termed vested interests has been carried much too far in recent legislation on Ecclesiastical property, and if half of the jealousy which has been displayed for these had been evinced towards future and not as yet vested interests, it had been far more in accordance with the principles of justice. In no other class of professional men has this been done in the same degree, whether as regards favours to the past and present, or injustice to the future holders of Ecclesiastical property. Let us hope we have seen the last of this.

DILAPIDATIONS.

By the Rev. E. J. CARTER.

In the few minutes allotted to me for handling the subject of Ecclesiastical Dilapidations, I shall first boldly assume that there exist great evils to the Church and great grievances to the Clergy from the present method of dealing with them, and I shall then endeavour to suggest a remedy.

Whether these evils are to be charged on the *law* or on the inefficient mode of administering it, I do not pretend to say. Nor do I for a moment wish to lay any fault at the door of those who are charged with the administration of it. It would be simply impossible that the Bishops with their overgrown Dioceses, and enormously overwhelming duties, should be able to give that attention to this subject which in itself it demands. And even supposing that Archdeacons and Rural Deans had sufficient leisure and authority to take due cognizance of the subject, it would be next to impossible for them with the present opinions which prevail as to their jurisdiction in the matter, to exercise any effectual survey and supervision over Incumbents as to the sustentation of their houses and glebes. And further, it must be remembered that neither Bishops, Archdeacons, or Rural Deans, are of necessity "competent Surveyors." Nor am I aware of any existing provision for discharging the cost of such Surveyors, should they

employ them. Nor again, by what process of law ever so vigorously exercised, they could gain complete access to the house of any unwilling Incumbent.

It must be admitted that wherever evils and grievances exist, there must be inconveniences attending their remedies. Wise men are generally found to submit to these inconveniences rather than to perpetuate the evils. But if men are to be found who either from supineness or indifference to the general good, prefer the evils to the inconveniences, they must not complain if the power of the Legislature be brought to bear upon them.

To come then to the evils and grievances; they would seem mainly to be these:—

1.—That it is left entirely to individuals to settle a question which materially affects the public good. And the results of this are very frequent injustice and hardship to the widows and executors of deceased Clergymen, and disputes and disagreements between them and the new Incumbents (or between out-going and in-coming Incumbents as the case may be), between whom it is of the greatest importance to the Parish that the most friendly feelings should exist.

2.—That there is no declared law upon which the settlement of this question proceeds; for the often quoted case of Wise, v. Metcalf* is at best but an illustration of the law, and but a negative decision stating rather what are not Ecclesiastical Dilapidations than what are. It is therefore left pretty much to the judgment of individual surveyors to determine what is to be charged as Dilapidation and what is not; and it may be very fairly presumed that very few of them agree on this point or proceed on the same principle of survey, if we are to judge from the difference of their estimates.

3.—That while the new Incumbent is bound to lay out the sum he receives on the premises within a given time, it is impossible for him to know what are the repairs he is bound to execute, as he receives no detailed estimate of the damage. And even if he does, there is nothing to compel him to lay out the money on that especial damage. He may therefore expend the money on the premises and still leave them substantially liable to the same amount for Dilapidation as they were before.

4.—There is no security whatever against the insolvency of an outgoing Incumbent, whether by death or cession. If therefore one Incumbent has suffered the premises to go to utter decay, the next Incumbent has to take the whole burthen on his own shoulders, and he or his executors become answerable to the Church for the same out of his private estate.

5.—Unnecessary expenses are incurred in the surveys, as it very commonly happens that the claimant employs one surveyor, the outgoing Incumbent or his executors, employ another to cut his estimate down, and an action at law, or a third surveyor is necessary to settle the difference.

Lastly, under the most favourable circumstances of succeeding a perfectly solvent Incumbent, and meeting with accommodating and agreeable executors, there is the immense inconvenience to the new Incumbent and the parishioners, that he has nowhere to put his head in when he takes possession of the Parish; and that when his duties are the heaviest on breaking new ground and looking up his parishioners

* 10 Barn. & Cres., 299, Michaelmas, 1829.

in an unknown Parish, his time and thoughts are occupied by the worry and anxiety well known by all to attend upon those who meddle with bricks and mortar.

Whatever individual clergymen may think it must be clear that such evils call loudly for a remedy. And it seems equally clear that the remedy cannot be afforded without definite legislative enactment on the subject.

In applying ourselves then to the remedy, we must remember that the theory of Parsonage Houses is, that each Incumbent is bound to hand on the Glebe House and Premises to his successor, in as good condition substantially as when it was originally built. There is no allowance to be made for wear and tear, "without impeachment of waste," as is the case with other trust property. And while the Incumbent is not called upon to improve the premises, he is bound, in consideration of the advantage he reaps from the Benefice to see that they suffer no damage.

It was the comfortable dictum of C. J. Willes,* that "there must be Parsons and Vicars, and they must have houses to live in. It follows that when they are burnt down they must build them up again." And we may say a portion when they go to decay by continual neglect they are bound to repair and sustain them.

From at least 18 years, consideration of the subject, I would respectfully suggest the following scheme for the remedy of the present evils which, being approved by Convocation, should receive the sanction of the temporal legislature, and so be binding as law for the future on all Ecclesiastical Incumbents.

I.—That from and after the passing of such Acts of Parliament, there shall be appointed in each Diocese, one or more thoroughly competent surveyors, who being instructed in the precise nature of ecclesiastical, as distinct from common or ordinary Dilapidations (to be defined in the said Act), shall survey all Ecclesiastical Dilapidations within the Diocese, and shall assess the damages thereon.

II.—That such surveyors shall be appointed with the joint consent of the Bishop, Archdeacons, and Rural Deans (and if it be thought good a majority of Incumbents in each Ruri-Decanal Chapter), in each Diocese for their respective Dioceses, and shall hold their appointment subject to the will and pleasure of those by whom they are appointed.

III.—That in the case of the avoidance of any Benefice, either by death or cession of the Incumbent, one of the said surveyors shall, *immediately* the Glebe house has become legally vacant, survey the Dilapidations upon such house and premises and lands thereto belonging, and shall assess the damages legally chargeable thereon, and shall make a *detailed specification* of all the said damages, and return the same at once to the Bishop of the Diocese. And that such survey and assessments shall be open to the inspection of the Clerk to be presented to the vacant Benefice and to the Patron thereof. And that the said Clerk when inducted to the Benefice, shall be legally entitled to recover from the estate of the late Incumbent the amount so assessed And that the said Clerk shall pay to the Bishop of the Diocese £6 per cent. on the amount so assessed, provided it does not exceed £200, or £5 per cent. if it exceeds £200, but does not exceed £400, or £4

* Sollers v. Lawrence—Willes 420.

per cent. on any higher amount. And the sums so paid shall be accounted for by the Bishop and placed to the account of a fund to be called "The Diocesan Dilapidation Fund."

IV.—That it shall be the duty of the said surveyor to see that the amount so received by the new Incumbent be laid out on the Dilapidations specified so soon as he has become legally possessed of the Benefice, and to certify the Bishop of the Diocese that the same has been done. That the Incumbent shall have the power of employing whatever tradesmen he pleases to execute the work, or of compelling the said surveyor to have the works executed for the amount so specified. In which latter case the Bishop shall appoint another surveyor to see that the works have been properly executed.

V. That in cases where no vacancy shall occur in a Benefice, it shall be the duty of the said surveyor to visit and inspect every Glebe house and premises and lands belonging thereto at least once in every five years, or oftener should sudden emergency require, and the Bishop or the incumbent see fit, and to report all existing dilapidations to the Bishop, who shall have power to cause the same to be sufficiently repaired—and a certificate under the Bishop's hand shall be a legal warrant to the surveyor to enter any Glebe house or lands for the purpose aforesaid. Provided always that 28 days' notice be given to the Incumbent previous to the visit of such surveyor.

VI. That all provisions relating to Glebe houses and lands be equally applicable to Chancels, and that there be the same means of recovery of damages from impropriators and appropriators as against Incumbents.

VII. That each said surveyor be paid at a rate per diem over and above his necessary travelling and other expenses to be determined hereafter. And that the means of defraying the cost of the said surveyor be raised.

1st. Out of the fund before specified as the Diocesan Dilapidation Fund.

2nd. By an annual payment, if need be, by each Incumbent of 5s. or 10s. per cent. as may be found necessary on the net average value of his Benefice.

I have said nothing on the subject of raising money by way of mortgage on the Benefice to assist Incumbents in peculiar cases to defray large outlays. There exists already certain legal provisions for this purpose,* and doubtless there will be a sufficient number of voices to clamour for such further provisions of relief as may seem just and necessary. There is one existing evil, or rather misfortune, for which I have not suggested a remedy, viz., the insolvency of a deceased Incumbent, which must operate hardly upon incoming Incumbents for some years to come, till the above scheme come into full play. There appears to be only one way of avoiding such misfortune, and that is by each Incumbent insuring his life to the amount of a certain proportion of the value of his house, the policy to be appropriated in some way for this purpose. And of course every Incumbent should be bound to insure his house to its full value against fire and tempest.

I doubt not the provisions of the scheme I have endeavoured faintly to sketch, will be considered by many to be rather severe. But I humbly conceive that the following advantages would be gained by it.

* 17 Geo. III. cap. 53.

1. All Incumbents would be saved any collision or dispute with the executors of a deceased Incumbent on taking possession of a Benefice.

2. They would know *before* taking it both the amount assessed for dilapidations, and how far it would render the house comfortable and convenient, and also be able to ascertain how far the estate of the late Incumbent was competent to pay the amount.

3. They would avoid any possibility of litigation.

4. The expenses of a triple survey would be avoided.

5. Dilapidation during the time of vacancy would be avoided, for which executors have now frequently to pay heavily.

6. They would have the advantage of coming to a house in good repair, instead of one rendered miserable by years of past neglect.

I will only further add that in any act passed on this subject very stringent provision should be inserted against making Parsonage Houses into palaces. And also that any sum of money raised for building new houses should be expended on the very best and most durable materials, and not be spread over a great surface by the use of cheap and perishable ones, which entail constant expense and trouble on the future unhappy occupants of the house.

DILAPIDATIONS.

By the Rev. T. J. LUDLOW.

On the importance of Dilapidations as a subject for discussion, little need be said.

The fact that the theory of our Established Church involves the necessity of a resident Clergy, is sufficient to warrant the assumption that their dwelling places should not be suffered to go to decay, while the position held by the Clergy, as ministers of religion, is one which should be protected against any suspicion of unfair or dishonest dealing, or of the wilful neglect of their own personal liability in the matter.

It must be evident that the question is not in a satisfactory state; and the circumstance that three or four years since a Bill was brought into Parliament by a leading member of the Episcopal Bench, may be taken to indicate that legislation on the subject is not uncalled for.

It is not impossible that the experience of some who hear me, may suggest cases illustrative of the inconvenience, not to say scandal which has arisen from the want of adequate provision for ensuring that the residences of the Clergy are kept in decent repair—and although such cases may be viewed as *exceptional*, the means of guarding against these evil consequences is evidently a desideratum.

The question which naturally arises is this. What security exists, or if it does not exist, how can it be obtained, for providing against the wilful destruction or depreciation of property, the inheritance of the Church, with which the Incumbent is placed in charge, and of which he enjoys the benefit as tenant for life?

It seems strange, that while the Law of Landlord and Tenant, and Leaseholds, is for all practical purposes, sufficiently clear, there should be, with respect to the houses of the Clergy no certain rule or guide.

The general law, for hundreds of years, has been, that all tenants for life are punishable, or liable to be impeached for waste.

In the case of Landlord and Tenant, the terms of occupancy are defined under a covenant, the breach of which may be redressed by action at Law.

With regard to leaseholds the lessor has the power of entry for survey at all reasonable times, and on refusal for repair, may bring an action for ejectment.

With the exception however, of waste by unnecessarily cutting down timber, in which case a writ of prohibition may be taken at common Law, no adequate legal power exists, whereby the Clergy can be called upon to fulfil an ordinary obligation to society.

Theoretically indeed, a remedy exists in the Ecclesiastical Court, but the practice has fallen into disuetude, and the process may be almost regarded as inoperative.

The only practicable way of proceeding is on the avoidance of the Benefice—in which case, by the custom of the realm, the successor may bring an action.

Thus, the only person, who can sue at common Law is the Incumbent, and this against his predecessor, if living, or his executors if dead.

The usual course for the recovery of Dilapidations is by a survey of the house &c., made by amicable reference either to two Surveyors appointed by the parties respectively, and who appoint an umpire when they differ, or, the survey is left to a Surveyor appointed by both parties.

The certificate, or award of the Surveyor settles the amount to be paid to the new Incumbent. But, if this arrangement cannot be effected, and recourse must be had to Law, then the new Incumbent must make the repair, and sue his predecessor, or his representative, for the sum required.

Up to this point, there seems in reality little more to desiderate with regard to the existing power of recovery; it is true, that a shorter process might be thought advisable; nevertheless, the "law's delay" is not without its advantages, and if, on a verdict being given in his favour, the Incumbent could be secure of indemnification for his expenses all would be well. This however is not the case; the person sued may either not have sufficient personal estate, or he may have debts to set off against the estate, (the law preferring the payment of all debts before dilapidations), and thus the Incumbent does not get his due.

There is, then, no guarantee existing for the payment, and the system may be viewed as imperfect, or rather, seriously defective. What seems wanted is a legal security following the analogy of the law as to tenants for life, against allowing residences *during the term of Incumbency* to fall into decay.

Such a power formerly existed, as appears from the ancient constitutions,* providing that the Bishop or Archdeacon should admonish the Incumbent to repair, and, in case of neglect, the Bishop should do it at the charge of the Incumbent; provision being made, that Dilapidations should be judged only by credible persons on oath.

But it is vain to search for any authority in force now, or to try to find any Statute directly applicable to the case; those of Elizabeth do not touch upon this point.

In Gilbert's Act, (17, Geo. iii. c. 53,) something of the kind appears, power being given to the Bishop, in case of damage by wilful negli-

* Gibson.

gence, to enforce payment, before he gives consent for enlarging or improving a residence—for which purpose the Act was passed.

The Act, however, which comes nearest to the point, is that of 1 and 2 Vict. c. 106, s. 41, which gives power to the Bishop as to survey of houses of residence, and taking possession by sequestration to enforce their proper repair, and of inflicting penalties on non-performance. But this Act does not affect the case in question, as it expressly applies to *non*-residentiary Incumbents.

Why does it not so apply, or why might it not be made to apply? What for instance seems more anomalous than such a state of things as the following:—An Incumbent held two livings not far apart. The house in which he resided was suffered by him to fall into a disgraceful state of dilapidation, while that in the Parish where he was *non*-resident was kept in good condition. In the one case (that where he did *not* reside) the law was in force *compelling* repairs, and executing them by sequestration,—in the other, the house was suffered to fall into decay, no power existed to prevent it, the Act did not touch the case of a *resident* Incumbent.

The foregoing case was mentioned to me by one who was acquainted with the facts, and well illustrates the necessity of some check upon wilful neglect or gross indifference in the matter.

And it is worth consideration whether this Act of Victoria might not be made in some way applicable to the case of *residents*. And, perhaps, no better provision could be found.

As to the Ecclesiastical Court, it may be questionable how far it may be well to invest it with authority in the matter. The somewhat analogous case of Church-rates may, induce us to pause before placing the remedy there, inasmuch as it is to the appeal to that Court (as is well known to those practically acquainted with the subject) that much of the difficulty with regard to the recovery of the rate, and objection to the system itself is due.

Nor does it seem desirable to resort to legislation, the effect of which would be to create offices to be paid out of the incomes of Clergy, and thus add to the burdens which many of them find sufficiently heavy—or to create a somewhat cumbrous and complicated machinery to effect what may be done by a more simple process.

Much for instance has been said with regard to a Surveyor; a plan for the appointment and function of which officer was well marked out in some rules agreed upon at a meeting in the R. Deanery of Barnes, 1861. But in reality there is no necessity for the creation of such office. Besides, who is to pay the surveyor? Are the Clergy with their already heavily taxed incomes to be forced to bear this additional burden. And who is to have the appointment? Of course it would be only right that those whose dwellings are to be subjected to these domiciliary visits should have a voice in the matter.

The parties immediately interested in the question are the Bishop, the Patron, and the Incumbent. Let the Bishop be empowered to exercise his authority, on it being represented to him by the Patron, that he has reason to believe repairs and dilapidations are required; or, on his own mere motion—and issue a commission to, (say) three Clergymen, of whom the Rural Dean shall be one, who should examine and report. Of course the commissioners may be empowered to employ a surveyor at the expense of the party promoting the proceedings, and to be repaid by the Incumbent in case of the verdict being against him.

If the report of the Commissioners should be that the buildingis out of repair, the Bishop might, on the refusal of the Incumbent to repair, institute proceedings, or give a certificate to the Patron, by intent of which he might take proceedings at common law, as in the case of action for waste, or breach of covenant, to repair on a common demise. Perhaps the same power might be given to the churchwardens, or any parishioner, to meet cases where the Patron is out of the realm, or otherwise unable to act. Provided always, of course, that they are responsible for the cost of survey, in case of not proving their point.

A very slight alteration and extension of the power of the Act of Victoria, might affect this; and furnish a remedy in most cases which might occur.

After all, however, a difficulty remains with regard to those residences which bear the evidence of long continued ill-usage. If parsonage houses were all put into an efficient state of repair, and then legislation stept in to keep them in good condition, that is one thing—but it is quite another, to apply legislation to a state of things which scarcely admits of it. Many parsonage houses are old, and in a dangerous state from the culpable neglect of perhaps a long line of occupants, and it is only just that an Incumbent should be chargeable with the consequence of his own neglect; it is scarcely fair to make him answerable for the accumulated wrongs of his predecessor. This however, as well as the question of observing a more exact proportion—in rebuilding or making alterations in residences—between the value of the living and the size of the house, are matters upon which time will not permit me to enlarge (which, although connected with the subject, do not strictly belong to it), and may therefore be left with this brief notice.

DISCUSSION.

Archdeacon DENISON said he was one of those unhappy people who, both in and out of Convocation, had had a great deal more than he liked to do with the subject now under consideration. He once had a plan of his own, but he had come to the conclusion that it was better to have no plan. He believed himself, as far as he knew—and he had been able to ascertain in the course of rather a long experience—that the evil was very much over-rated. His conviction now was that, upon the whole, any remedy that he had seen proposed would be far worse than the disease. He inclined, of the three plans, very much to his friend Mr. Ludlow's, because it was the easiest and the simplest. All the plans advocated an efficient survey. If such were done they would have to send the family of the Clergyman to a watering-place every now and then, and he would ask, who was to pay the money? He thought they had very much better leave the thing alone. If there had been any real necessity for interfering in the matter the English were such a practical set of people that they would very soon have sought a remedy, and as a proof that this was not desired there was no bill. One bill had been introduced by the Bishop of London. It contained 120 or 130 clauses, but in none of these plans had he ever heard a word said about the Deans and Chapters, or the Bishops' palaces. In the bill of the Bishop of London, in the 78th clause, it was said that "the Bishop of the Diocese shall, if he sees fit, allow a surveyor to go in and see his palace." That was really enough to upset the whole thing, and the bill was at once thrown aside, and thought nothing more about. There was another bill, by another Bishop, of a similar character brought before Convocation, and that also was thought nothing at all about. There was also a project submitted to the Lord Chancellor, and the last he heard of it was that he (the Lord Chancellor)

did not think much about it. He thought that no sufficient case had been made out, and, with respect to the plans of Canon Woodgate and Mr. Carter, they would involve so much routing out of the Clergy that it would be much more preferable to leave them alone. For himself, he was not anxious to see a Dilapidation Law, and, as far as he was concerned, he should do his best to stop it.

The Rev. Mr. Plenderleath ventured, with much deference to the Archdeacon, to propose a plan, the object of which would be, not so much to remedy dilapidations as to prevent them from occurring. His suggestion was that livings should be assessed in a certain fixed sum which should be paid over to certain trustees, and should be called the "Sustentation Fund." The advantages of this plan would be that the expense of repairs in a Parsonage or Glebe house, or other such buildings would not be felt by the Incumbent, whose interest it would be to keep his buildings in proper repair.

Mr. Churchwarden Rowe, of Cambridge, agreed with what had fallen from Archdeacon Denison. He did not think the time had arrived when the clergy would willingly set themselves against their Archdeacons. If the Churchwardens did their duty, and reported to the Archdeacon, and the Archdeacon applied to the Clergyman, the house would be put in a fair state of repair, and when the living was voided the incoming Incumbent would not be calling upon the widow or representative of the old Incumbent for any very great sum.

EVENING COLLECTIVE MEETING AT THE RIFLE DRILL HALL.

SOCIAL HINDRANCES TO THE SPREAD OF CHRISTIANITY.

(*a.*) Dwellings.
(*b.*) Employments.
(*c.*) Intemperate Habits.
(*d.*) Ignorance.
(*e.*) Injurious Publications.

Rev. Erskine Clarke; Rev. Canon Stowell; John Mac Gregor, Esq.; Rev. T. Birks.

By the Rev. J. ERSKINE CLARKE, M.A.

Any *one* of the five heads which the Council have given under the very comprehensive subject which is before the Congress to-night, would by itself suffice to absorb the whole time allowed for this paper on them all, and it would certainly be more satisfactory to speak fully of *one* than to glance at each, but as I should not then fail to carry out the intention of those who, with much anxious labour, have arranged our programme, I propose to touch in a most surface way on these pregnant topics, laying most stress on those social hindrances to the spread of Christianity, which are within the range of definite practical effort, for plainly the value of our assembling together lies not in *mere talking*, but in talking that guides and incites to *working*.

Therefore my aim is not to draw such a picture of these "social hindrances" as would depress and discourage, and lead us to sit listless down

> —"Beside the poisoned springs of life,
> "Waiting for the morrow that is to free us from the strife,"

but rather to call attention to these hindrances with a view to our doing our part to remove or lessen them.

The title of my subject does not define whether it is meant to be dealt with, as referring to what is commonly called the working classes, though the two first sub-divisions imply that it is so meant.

But even if we take the subject in this somewhat limited sense, we may, I think, eliminate first of our five heads—IGNORANCE; for being the very substratum of all the other hindrances, it is not possible to deal with it in the rapid fashion necessary to-night, and moreover it will receive its due notice in the Section to-morrow afternoon, when its antidotes of "Adult Education and Night Schools" are being discussed.

The *second* topic which I would briefly notice is EMPLOYMENTS—inasmuch as it is a subject which to be dealt with at all must be dealt with at length.

Where employments are *not* in themselves depressing to the physical system, and where the hours of labour are not excessive, they are not hindrances to the religious growth of the *individual*, but rather *helps*, in that the *idle* man is much more exposed to temptation than the occupied man.

In *associated* employments it seems that the traditional habits of the workmen in particular trades have even a stronger influence than the work itself, and also that as a rule workshops where *large* numbers are engaged have not the same weight of physical and moral hindrance as *smaller* establishments of the same kind.

Moreover, though the aggregation of a multitude of workers in one place may bring out into stronger lines the evils of irreligion, yet at the same time this very aggregation *may* develop new means for the spread of Christianity. I do not refer to Schools and Churches built for work-people outside their scene of labour, as has been done by not a few munificent Churchmen, but the very scene of employment may be used for the spread of Christianity.

For five or six years the workmen at the Midland Railway Works in Derby, have invited religious teachers to come and read to them during their breakfast half-hour! and morning by morning in one of their mess rooms, which holds about 200 men, while they eat their meal, the word of God is read and expounded to them by their own desire, when 20 minutes has been so spent a hymn is sung—a short prayer is offered—and the men return to their labour.

And while the employment of these stalwart engine-builders is thus sanctified by their own wish, something similar has for nine years past marked the opening of one of the largest lace factories of Nottingham. A chapel room is provided in the mill, furnished with an organ purchased by the hands themselves for £100, and here too, morning by morning, about 400 workers, chiefly women, out of 600 employed, meet for a Liturgical service, which has been compiled with the sanction of the Bishop of Lincoln, and which is said by a Chaplain whose stipend is paid by the firm.

I trust that there are many cases similar to these two Midland ones, in which employments, instead of being a hindrance to the spread of religion, are themselves endued with a Home Missionary character.

But while the employments of *adults* are not necessarily a hindrance to the spread of Christianity, the early employment of *children* is a most grievous hindrance by dwarfing their bodies, enfeebling their constitutions, perpetuating their ignorance, and leading to the corruption of their morals.

"The Factory Act" has been of great benefit to those branches of child labour for which it legislated, but there is still a wide field for

similar operation. I am thankful to say that the "Childrens' Employment Commission" granted in 1862, are collecting evidence for its future extension, and in their first report issued last year, they give interesting though saddening details of their investigations, from which I gather that the greatest need of improvement is in the Pottery manufacture, in Lucifer match making, in Paper staining, in Fustian cutting, and in the Lace and Hosiery trades. It is satisfactory, however, to find that the majority of the larger employers are rather anxious for some legislative limitation of child-labour than opposed to it. But on the other hand the employment of children in domestic manufactures, as in the lace pillows of Northamptonshire, or the straw-plait of Bedfordshire, seem quite as open to abuse, and are beyond the reach of benevolent enactment.

Passing from Employments, I now touch on Injurious Publications. I presume from the context—that the Council here refer not to those treatises of sceptical tendency—which have lately assailed the histories of Moses, travestied the life of our Blessed Lord, and which circulating through society in its upper and middle strata, and by the newspaper press, through the lower strata as well, have done something to hinder the spread of Christianity, though they have also done much to strengthen the hold of Churchmen on essential truth, in that they have called forth such utterances of learned and faithful theologians.

I presume that by injurious publications here is meant the cheap periodicals, which weekly saturate society, which penetrate to the homes of the very lowest class of the industrial population.

Except, perhaps, cheap song-books—which monstrous in size—and often more than doubtful in character—which are to be seen in the windows of small book shops in low neighbourhoods, I conceive that there is no literature which exercises so wide an influence over the ill-educated and ignorant, as the Penny Miscellanies, some of which are the intellectual food of half-a million of readers—week by week.

There are at present about 18 such weekly publications—all of them, except the *Family Herald*, being illustrated, and all of them, with the same one exception, dealing almost wholly in sensational fiction. As these weekly numbers are the staple reading of the vast proportion of those who can read at all in the lower and middle ranks—as they are a great favourite study, also of the important, but pastorally most unapproachable, class of servants. I may devote a few more minutes of my 25 to these "Injurious Publications."

I conceive that they hinder the spread of Christianity, not so much by direct antagonism or scoff—as by the deleterious influence of their fiction on the minds of their readers.

Sensational writing *originated* in the cheap periodicals—and has become essential to their continued sale. The tens of thousands who only attempt to read at the close of a fatiguing day's toil will scarcely read anything but the most exciting literature—and to meet this lamentable taste the purveyors of these serials fill them with novels in which startling occurrences—possible crimes—are described in quick succession, and in the most spasmodic style of sentence. How can we wonder that many children of the poor are so familiarized with the horrible and the vicious, when this is the literature that gives its tone to their homes and companions? should we not wonder rather that there are so many modest and pure, and upright among them?

How can we wonder that so little concern is shown by the people for their own best interests, and the earnest business of life, when this unhealthy excitement is the very air they breath.

How can we wonder that the tone and character of the masses is so low; although the whole generation has grown up since our great educational machinery was set to work, when we reflect upon the wearing away of mental power which must come from reading only sensational fictions.

In justice to one of the chief caterers of this material, it should be said that the *London Journal* a few years ago tried to republish one of the *Waverly Novels*, but the circulation fell so rapidly that a change had to be made to avoid absolute failure.

And we cannot console ourselves by thinking that there may be much useful general information absorbed along with this fiction. The experiment was made of cutting up an average number of the *London Reader* and gumming the columns into a continuous strip, which was divided to show the different kinds of reading; the result obtained was that in this slip, 83 feet long, there were 57 feet sensational tales, 12 feet science, art, and general information; 2 feet notices to correspondents, 2 feet facetiae, and 6 inches rhyme. The same test applied to a number of *The Guide*, gave 21 feet of tales, 5 inches notices to correspondents, 1 inch of good humour and gaiety.

Anticipating for a moment one of my remaining topics, let me ask you to think of the social condition of a large majority of the readers of these yards of fiction.

Not only in the country, but in our towns in many of the dwellings of the poor, adults, children, young persons maturing into manhood and womanhood, not always very closely related, are herded together by night and by day, so that the temptations to immorality are made terrible in their power.

In these circumstances the constant perusal of minute descriptions of particular crimes, and of means taken to conceal them and to fetter the hands of justice, must often act as sparks on a well prepared mine, and are proved to lead to juvenile criminality and fearful precocity in vice!

But while we deplore the influence of these sensational serials, and others of a still more gross type which exist, we may thankfully note that there has been a great improvement in the tone of some of them.

The *Family Herald* and *Cassell's Paper* are written in a style which suits the mass of the people, and their moral tone is unquestionably high, and it will often be a step in the right direction to help these to supersede the far more dangerous and injurious publications of which I have spoken.

A purer literature has also been successfully pushed into the same channels. *The British Workman*, with its magnificent plates, finds its way to the lowest level of society, but it supplies only a small modicum of letter-press, which even were it of the sort that attracts the intelligent readers among the masses, comes only once a month.

The weekly issues of the Tract Society, the *Leisure Hour* and *Sunday at Home*, are worthy of much praise, and have attained a very wide circulation, but have not succeeded, I believe, in reaching the lower strata of the working classes.

I would that I could say that our own Church's Christian Knowledge Society had a weekly serial, which, with definiteness of religious

teaching should also give attractive light reading, such wholesome fiction as was compatible with sound reason and piety. And let us not judge those socially below us, as if we were unimpeachable in the choice of our own reading.

While we find the educated classes of society, without the excuse of an over-wrought body or an over-wearied brain, craving for a supply of new and exciting novels, which seems beyond the power of novelists to keep pace with, we cannot wonder, though we may deplore, that the mill girl and the mechanic, the shopman and the sempstress, pinch their appetites, that they may have THEIR weekly penno'th of sensation!

I pass now to comment on two of the main *social* hindrances to the spread of Christianity—bad dwellings, and as one of their many evil results, INTEMPERATE HABITS.

Let us take the result first.

The intemperate use of strong drink constantly arises from the want of fresh air, good water and decent comfort in the home, and so we find that the gin-shops flare forth most gaudily their ghastly fascinations just where houses are most wretched, and streets most airless, and poverty most abject.

The results of these intemperate habits are felt by every thoughtful Christian to be a continual hindrance to the efforts of the Clergy and Sunday School Teachers.

And this frequent and grevious disappointment has by degrees brought many earnest workers for their brethren's souls to adopt that principle and practice of Total Abstinence which our sympathies, our education, and our manner of life, make specially distasteful to us.

I believe that it is the uniform conviction of all zealous workers amongst the ranks of labouring people, that if any real and wide-spread reformation is to be effected in any district—there must be a Total Abstinence Agency.

Total Abstinence was originated by working-men at Preston, who felt it to be the only chance for themselves or their neighbours, and so I believe many in our Parishes feel still.

From those first working-men at Preston, there has sprung up in course of years a vigorous organization—the Temperance League—which has done much work in a rough way, has sent lecturers into many of our Parishes, with whom we could have little in common, and has also leavened the working classes with teetotallers.

Other men, who feeling in their own persons the marvellous benefits of their own abstinence, and without sufficient education to discern the true ethics of the question, left to feel their own way after the itinerant lecturer's brief visit, invited or attracted to the Dissenting Chapel, in which probably the lecture was given, and finding themselves and their teetotalism much exalted there, have so magnified the power of their pledge, and of their temperance, as to incline persons of education to denounce the whole system as tending only to conceited presumption and practical infidelity.

But as in our own day, the quickened energies of Religious life have yearned more and more over the estranged classes of our poorer brethren, the terrible hindrance of their intemperate habits, and the real power that there lies in Total Abstinence, has forced itself on the convictions of many who were striving to improve the social and religious condition of the poor.

This by degrees has led to the formation of the Church of England Temperance Reformation Society, which seeks to use Total Abstinence as a physical instrument for removing a mighty physical hindrance to the reception of the gospel, and as a handmaid for commending the ministrations of the Church to those who have long refused them.

Mr. Ellison, the Vicar of Windsor, has given me some results of his own parochial temperance society, which must secure for the principles on which he acts the thoughtful attention of *all* who are in earnest about one great question of our times, viz:—How the Church may influence the intelligent mechanics and artizans of our towns, those dangerous classes (as they are sometimes called,) over whom she has at present little or no real hold.

Mr. Ellison's principles are briefly these.

That for intemperate habits, as for every other sin, there is only one remedy, the salvation offered in the Gospel of our Lord and Saviour Jesus Christ.

That strong drink and its associations have raised an effectual barrier to the reception of this Gospel, a barrier for the most part physical, and therefore to be met by the physical remedy of Total Abstinence.

That such *associated* powers are brought to bear to *prevent* working-men abstaining, that if they are to stand firm, they must associate themselves and meet for mutual strengthening and encouragement.

That the Clergyman of the Parish loses a great opportunity of influence, if he does not accept the position which these men will probably be thankful to accord to him, even if he does *not himself abstain*. Though if they see that for their sakes he is willing to take up a daily cross, he will have much added power from such a visible proof of his love, such a manifest and real self-denial.

To the *pledge*, Mr. Ellison says, that he attaches *no value, except* as forming a basis of association. It is a mutual agreement to abstain. It is a help to the men in their first feeble efforts to resist this special temptation, and it brings them into contact with their Clergyman. So that the pastoral work of the Shepherds of Christ's Flock may be brought to bear as systematically on *them*, as on any other large class of the baptized who have fallen from their covenant vows.

Such, in brief, are Mr. Ellison's principles, let me note some results of three and a half years' of his Temperance Society's Work.

It maintains a weekly meeting for Scriptural instruction, averaging from 70 to 120, nearly all men, from which fresh worshippers are continually being added to the Parish Church, while 22 men, after a thorough course of instruction, have become *Communicants*, nearly the whole of whom had been notorious drunkards, and not one of these *Communicants* has as yet fallen back.

These men are earnest and unwearied *Missionaries* to the fallen and the falling of their fellows, and they are become centres of good influence in the Parish, forming a new and sound public opinion among their own class on the subject of the *drink* which has enslaved them, the *gospel* which is delivering them, and the *Church* which has been the handmaid of that deliverance.

To my thinking these principles are not contrary to Scriptural precept, to Christian Charity, to sober reason, or to Church order, while the results that I have alluded to may well inspire those who have sufficient health and strength to accept the privilege of so fruitful a self-denial.

In alluding to the remaining topic, I further quote Mr. Ellison's experience, to show that while bad dwellings are a direct result of intemperate habits, the practice of Total Abstinence helps to produce good dwellings. He says, "I always find that one of the first results which follow from the men becoming abstainers is that they are ashamed of the hovels in which they have been living, and now being able to afford it, at once get into better houses. Last year we had a meeting of the Temperance Land and Building Society, more than 20 shares of £30 each were taken in the room, many with the idea that before long they would be able to build a house of their own."

The dwellings of the poor are socially the very root-hindrance of the spread of religion amongst them.

While the African traveller finds in the villages, far beyond the pale of civilization, a hut for each family, in the very centre of our Christianity, the district medical officer of Grey's Inn Lane reports of "Small three-roomed houses, each with seven families huddled together as closely and almost as promiscuously as sheep in a fold."

In the country too, we have sad details of dwellings wretched in themselves, and often frightfully overcrowded.

The evils that result are the same in town and country. Physical evils, fever consumption, and early death, and moral evils, which are too terrible to dwell on, and which almost reconcile us to that infant-mortality which is one of the blackest stains on our social condition.

It was noted at the Social Science Gathering that the rate of mortality, even in Leeds, was rapidly on the increase. It had risen from 25 in the 1000 in 1861, to 32 per 1000 in 1863; and the Board of Guardians reported that this was due mainly to the overcrowding of dwellings, as at least 2,000 new houses were required there.

The practical remedies for the removal of this gigantic evil of insufficient and over-crowded dwellings, demand the *urgent* attention of all who desire the advancement of religion, yea, even of morality and decency.

In the *Country* districts, where cottage property seems with utmost difficulty to be made to yield a moderate return, there is little that the majority of the clergy can do, but to press on the *landowners* the duty of *providing* decent dwellings for their labourers, as a charge on the estate, and we are thankful to record how much is being done in this direction, most munificently by such noblemen as the Duke of Northumberland, the Duke of Bedford, and Lord Spencer; and on a smaller but sufficient scale, by many others of less name and note.

In *Towns*, we may take more definite steps. As influencing public opinion we may press for the extension of the "Act for Regulating Common Lodging Houses," to all tenements let to more than two families (which was the practical result of a discussion on this subject at the Social Science Congress.) Or we may encourage the poor to avail themselves of sound Building Societies, so as to get houses of their own.

Or we may promote the schemes which now exist in several of our largest cities, either for building *new* houses for the poor, or for improving *old* ones.

Speaking under correction (in the presence of a nobleman who has taken a most active share in this as in other philanthropic efforts) I believe that the improvement of existing cottage property seems the most effectual method of the two. The poor rather shrink from model

houses, very different in style and arrangement from their former ones—or from those of their neighbours—and I believe that there is hardly any block of new workmen's houses that pays a satisfactory dividend—and until the speculation does so, it can never call forth capital in any measure adequate to the necessities of the case.

Cottage-improvement Societies on the other hand do seem likely to pay such a dividend.

An encouraging experiment has been for seven years in progress at Hastings, originated and directed by a physician there, Dr. Greenhill; this Society has built no new tenements. It has bought up, as they came into the market, some of the worst courts and alleys in Hastings, so that now about a third of the old part of the town is in their hands.

They simply make cottages healthful by drainage, ventilation, and checking over-crowding; they put themselves in the place of a good landlord, and exercise a benevolent but un-intrusive supervision.

The Clergy and the police both testify to the greatly improved character of the tenants of these courts.

And what is most hopeful, as regards the spread of such a movement to other towns, the Hastings Society, on a capital of £17,000, has never paid less than £5 per cent. clear of all deductions, and a London Society, based on the same principle, promises equally well.

Truly then, the Social Hindrances to the progress of Christianity are gigantic, but we may be thankful that now a days no disposition exists selfishly to blink their existence, while there is a vast increase of those who are ready to labour to remove them.

An anxiety about the questions before us to night, led to the formation of the Social Science Congress, but it by its constitution can only bring to bear on them the appliances of benevolence and philanthropy.

The Council of this Congress have marked their sense of the importance of the same questions by assigning to them this evening meeting, and we may rejoice that we may seek to remove them, not only by benevolence and philanthropy, but by bringing to bear upon them the direct efforts of religion.

The great Founder of Christianity Himself is with us when we go to remove these hindrances to the spread of His Kingdom.

He was manifested to destroy the *works of the Devil*, and He will surely do so. Since His ascension He has left the living spirit with His Church, and if we seek to remove these hindrances, not by might nor by power, but by the spirit of the Lord of Hosts, before us as before Zerubbabel, "Thou O! great mountain shall become a plain."

The Rev. Canon Stowell then took up the three topics of "dwellings," "employments," and "intemperate habits" of the poor. The character of their dwellings he thought of vital importance. He had much experience in visiting them, and he had been shocked to find himself in apartments wholly unfit for human beings—dwellings into which one of their squires would hardly turn his dogs, and certainly into which he would not turn his horses. That such a thing remained—on whomsoever the blame lay—was a disgrace to this Christian country in this advanced period of the Christian Church. The speaker dwelt upon this topic, observing that to expect delicacy or refinement of feeling, modesty or reserve, under circumstances which he could,

but he dared not, describe, would lead him to expect flowers from the iceberg, or dasies to grow from the lava of the volcano. If they did not improve the dwellings, they could not improve the domesticity of the poor, and let them beware of endeavouring too much to improve the working-classes by athenæums and debating societies, while they neglected their homes; as if they led the working-man into the habit of roaming about, perpetually seeking his recreation and enjoyment, apart from his wife and children, they would do him an injury. Where the fathers, the brothers, the mothers, and the sisters were, there was the centre of the poor man's enjoyment. He thought the Government should interfere to a certain extent in preventing private dwellings being over-crowded. There was a great deal said just now about interfering with the rights of the subject, but it appeared to him that the legislature interfered in matters of far less moment and far less importance to the benefit of society.

In adverting to the employments of the poor, the speaker referred to the difficulty of gaining access to the working men, who, generally speaking were all day at the factory, the foundry, or the machine room. The great question was, how were they to reach them? He could point out an instrumentality which had been at work for seven or eight years in Manchester. It consisted in sending working men, at salaries varying from £15 to £20 a year, amongst their own class after leaving work at six or seven o'clock. They gave five evenings a week to this work, and they were readily received; in fact the system was more advantageous and worked better than any other agency, and at a cost of £15 a year per man instead of £60, the salary of a Lay agent. Intemperate habits were next glanced at, and the Rev. Canon referred to the Permissive Bill, and expressed himself decidedly in favour of it. He thought its principles were misapprehended. It sought to allow two-thirds of the ratepayers of a parish or town to act upon the permission given them by the Legislature to suppress all ordinary drinks that led to intoxication. It was said that this was the tyranny of the majority over the minority; but were not all our laws on the same principle, the rule of the majority over the minority?

Mr. J. MacGregor spoke of "Injurious publications." He thought they might divide those bad publications in the following manner:—The idle and pointless, the morbid and sensational, the sceptical, the blasphemous and infidel, the comic and vulgar, the obscene and the revolutionary. He exhibited specimens of the various classes, and pointed out their pernicious tendency, but remarked that Bristol was singularly free of the more vulgar publications. He would ask the Clergy to get a list of good publications and supplant the bad, and let them occupy their Sunday school children and teachers in distributing them. They wanted something in which to employ the young members of the Church of England; they did not give them enough to do; and he pointed out that they should do this to prevent their young men leaving the Church and going to Dissenting places of worship.

The Rev. T. Birks said that as the various topics had been so fully entered upon by the previous speakers, he had better confine himself to some general observations, and apply them to the hearts of those pre-

sent. He then enumerated the topics which had been dwelt upon, and pointed out their connexion, and proceeded to remark that there was one danger to which they were exposed by the liberty of their country and the drift of public opinion. Were they not in danger of adopting the right divine of masters to neglect their workmen, the right divine of the upper classes to neglect the lower classes; the right divine of legislators to care only for those committed to their charge? He considered that the Church of England had a solemn responsibility to raise a high standard of social duties, to gather up the information that had been brought before them, to deepen their responsibility to God, their sympathies towards their fellow men, and to give themselves up to counteract those evil influences by which their fellow men were led astray. There was a great deal of active benevolence in the country in all directions. Men were using their efforts in various ways for the good of the working classes; but there was danger lest the working classes themselves should suspect that benevolence; lest they should think that they had some by-ends to serve, and wished to secure adhesion to their Church, or to their modes of thought.

So far as those motives entered into their acts they would lose their influence, whilst on the other hand, if the working classes saw that they sought their good, and were not trying to use them as tools for furthering their own interests, they would command their respect and confidence. In proportion as the spirit of Christ ruled and reigned in the upper classes; as Christ himself was honoured; and as they set aside the opinions that divided them; remembering that they had a Lord and Master in heaven, to whom each was responsible and must give an account, they would be able to combine their powers in doing good to others.

DISCUSSION.

The Rev. Dr. Fraser spoke of the laxity which prevailed among young persons of both sexes in rural districts in respect to the institution of matrimony, through ignorance. It was a custom in many of their country parishes for a young man and woman, two well-conducted farm servants, to become acquainted, and as soon as promise of marriage was made to live together; and it was not till disgrace presented itself that they published the banns. The wife then considered that her former conduct was condoned by marriage, and the man was considered to have acted honourably by her. The remedy for that was the kind, earnest Christian advice of the high-minded women, who would talk lovingly and patiently to their less favoured sisters. It would be a blessing if that evil could be removed from their rural districts. He had spoken on the subject as a priest, because he knew there were many noble-minded women present into whose hands and hearts God could put the remedy.

Mr. H. Hoare then made some observations relative to the establishment of the Churchwardens' Association; and after some remarks respecting the meetings of the Clergy and the Laity in their various parishes, he asked them to bring the organisation (the association referred to) to bear upon Church matters, then would they deal not only in words, but would go away and do something; they would then have the House of Commons at their feet, and send such representatives as would be worthy of a Christian country. He spoke as a churchwarden who had ten men in limbo, who would not pay their church-rates. He brought them before the magistrates in petty session, and got a conviction against them. Twelve had paid him, but ten others refused, and he had no doubt he should have to enter their houses and take their goods. He hoped he

should not be hissed for doing that, because he meant to do it. Let the Church do her duty, and do what she could to bring all into her bosom, and all who would not come let them be guilty of schism.

Mr. Powell, M.P., after some preliminary remarks, said he would confine himself definitely and particularly to that which was at the present moment his province, and he believed it to be, and he said it with all reverence, a blessed province—he meant the province which belonged to a legislator of this great kingdom—he should confine himself to these subjects with which they had to do in Parliament during the last few years. With regard to injurious publications, he said there had been a clearly marked and most distinguished progress. If they visited at the present time those streets of London which were marked as the scenes of that infamous trade, they found obliterated from those marts those taints, those blots, and those shames which formerly existed. The speaker adverted to the debased character of Italian literature, which he characterised as polluted and shameful. As regarded the dwellings of the poor, let them not think that they could do more than they could do. They might do something by legislation in reference to lodging houses, but he was perfectly convinced that they could not do much in reference to the private dwellings of the individual citizen, and if they endeavoured as legislators to do much, they would fail in that they attempted.

The Rev. Canon Girdlestone said he should not have asked his lordship's permission to have addressed them that evening, had it not been for the statement made by Mr. McGregor, which had very much rejoiced his heart, respecting the literature among the working classes in the city of Bristol, and he thought it was only due to the citizens to know the source to which that comparative purity of literature was, under God's blessing, owing. That purity, the Canon said, was in some measure due to the fact that three or four years ago the Clergy and Dissenting ministers of the city combined in an energetic and active movement for the establishment here of a branch of the Pure Literature Society. The branch was established, and, notwithstanding that for some time it struggled under unfavourable auspices, it had been, under God's blessing, successful. Through the efforts that had been made, the publications of the society were now sold in the very shops in low neighbourhoods where publications of a totally different character had been vended, and the result could be estimated from the fact the vendors now found it to their interest to sell the pure publications. He remarked that the society was nearly self-supporting, and therefore did not want pecuniary assistance, but what was wanted was the help of Christian men and women in promoting the circulation of pure literature as much as possible. He further said that he acknowledged no instrumentality so great as that of preaching the Word of God again in its purity and integrity, and he thought that they owed a great deal to those societies which enabled them to employ more pastors; they also owed a great deal to the Scripture readers, and to the untiring efforts of ladies in the different parishes, who, though not arrayed in any particular garb, yet in the simplicity of their ordinary dress, were able to achieve a work as successful and important as if they went out under any prescribed title, or attired in any prescribed dress. Alluding to the speech of Mr Hoare, the Canon said he thought the severe and stringent measures which that gentleman had stated his intention of adopting, were calculated to shut the door against the entrance of persons into the Church, rather than to bring them into her bosom.

The Rev. Aaron Rogers said he knew of no hindrance to Christianity so great as the dwellings of the labouring classes. He believed that almost every evil that could be conceived, and every evil which had been implied or hinted at that evening, might in a great measure be attributed to the want of proper dwellings for the labouring classes. The speaker concluded by pointing out the importance of enlisting the lay element of the Church in its work.

The Rev. Dr. James spoke of the utter absence of impure literature in Wales.

The Dean of Ely said there was no social hindrance to his mind so very distressing, so opposed to the spread of religion, and so instrumental in the propagation of vice, as country fairs, and he pressed the matter upon the attention of the two members of the legislature who were present. He did not wish to destroy country fairs, for he thought, under proper regulations, they should exist, but as they were carried on at present they were a positive and absolute nuisance.

The Right Rev. Chairman, in closing the proceedings, remarked that the subject was very far from being exhausted, and expressed his regret that more practical remedies for the existing state of things had not been offered that evening.

THURSDAY, OCTOBER 13th. MORNING MEETING, IN THE VICTORIA ROOMS.

EDUCATION OF THE CLERGY.

SYSTEMATIC CULTIVATION OF ENGLISH COMPOSITION, PUBLIC READING, & SPEAKING.

THE LORD BISHOP OF GLOUCESTER & BRISTOL IN THE CHAIR.

The DEAN of CANTERBURY; Rev. PREB. GOULBURN; Rev. E. A. LITTON; Rev. DR. BAYLEE.

BY THE DEAN OF CANTERBURY.

THE special Education of our Clergy may be considered under two heads—Theological and Pastoral. Can we devise a remedy for the defects at present existing in both? One essential condition of the problem must be carefully borne in mind. We are not called upon merely to produce accomplished Theologians, nor merely to make men skilful in the details of Pastoral work; but to endow the English Clergyman with more knowledge of both these. We might assemble our young men in Theological Colleges, and direct all their training to the required points. But we should thus leave forgotten our main requisite—that a certain peculiar position and character was to be taken into account. Our English Clergy are essentially members of English society. They have an especial advantage which for instance the trained and disciplined Clerical bands of the Church of Rome never can possess. There is no relation of ordinary life in which their influence is not present; and this, by being themselves examples of these relations. They are the leaven in the lump, working for good as none can who are marked off as a separate class of men. And the main course of their general Education leads on to this their position of advantage. At School and at College, the lad whose destiny is holy orders is but one of his fellows. Here the foundations of his future influence are laid. To the acquaintances here formed he commonly owes his family connections for life; and to the introduction among them of a brother's College friend, many an English household traces blessings of which this world sees but the dawn. Secure what pre-eminence you may in Theological learning, and what acquaintance you will with the duties and difficulties of the Pastoral office, you will have bought those acquirements ruinously dear, if they have been gained at the loss of separation of the Lay and Clerical Classes at School or in College. Any scheme for the better Education of our

Clergy should not sacrifice one year—no, not one day, of our present united training of Clergy and Laity.

Now, school education must be the same for all; and we must therefore enquire how far any special theological direction may be given during the University course. For I suppose it will hardly be maintained that the interval between the degree and the taking orders is enough for the purpose. The only solution of our problem seems to be that our Universities should recognise a course of theology within the Faculty of Arts: or if I may speak as a Cambridge man, that, besides passing the general examination for the B.A. degree, it should be required of all candidates for the ministry to go out in a theological tripos, having its class-list like the other triposes. The objections commonly brought against this proposal are surely not to be weighed against its solid advantages. Nor is its end achieved by the present plan of theological examinations. At present they are rather excrescences upon, than integral parts of, the University course. We must make the acquirement of theology a *bonâ fide* aim of University education and opportunity for distinction in the period of undergraduateship, giving it a place at least in second and third year college lectures for honour men, and at some definite time marking off the candidates for the ministry for this lecture-room especially. When these last have gone out in theology, comes the necessity of providing for their training in pastoral work. Now, can we look on Theological Colleges as likely to answer our purposes? I own I am not able to think so. This portion of training for our Clergy ought not to be passed among those of their own class alone. The mixed University career has been the best of preparations for that high social character of an English gentleman which is the *sine quâ non* as the substratum of the character of an English clergyman. Let us leave its effect where it is, and not risk the narrowing it, at this most critical period of a young man's life, into a spirit of a cliqueship and clerical exclusiveness. And if only the theological department in our great Universities were adequately strengthened, I see no need for incurring this risk at all. Theological Colleges may be necessary now. I do not believe they would be then. Besides this, they must be, as preparations for the pastoral office, essentially inadequate. In this particular they must fail as completely as have failed those institutions known as industrial schools in producing good servants; and for the same reason, that they must undertake to teach by theory, or with very scant practice indeed, that which can only be learned amidst the requirements and growing experience of real work. We can have no worthy preparation except by training in real pastoral work. Let us have in this most important profession, as we have in the others, a proper apprenticeship, during which its work may be learned by experience. Let it become a general practice among us for Incumbents to receive young candidates for orders, to train in parish work. Let these not be gathered in great numbers, so as to form anything like seminaries, but allotted according to the size of the cure, regard being also had to the aptitude of the Incumbent to teach and to attach young men to the work. This practice would keep us clear of the dangers which beset every other plan; and it would bring with it not a few important collateral advantages.

In most cases the candidate would be under the roof, and form part of the family of the Incumbent. Where this could not be so, he still

would be under his eye, and in constant social intercourse with him. At first he would accompany the Incumbent himself or his Curate to the cottages of the poor and the bedsides of the sick; before long he might be intrusted with the sub-pastoral charge of a small district of his own. And thus experience would be acquired, and the first crude practice of the young pastor secured from occasioning disappointment, or furnishing an excuse for future indolence. And the effect of such a previous training on the young minister's habits of thought and feeling would be most beneficial. As a preparation for the effectual doing of Parochial work, I know of no substitute for personal intercourse with the poor themselves. He only can think as they think, who often hears them speak their thoughts. It is utterly in vain for a Clergyman to attempt to preach down to their level who is not in their confidence; and the mere fact of such a course of cottage or bedside visitation would prevent the young Curate's first year's sermons from being, as they very often now are, almost thrown away upon his hearers. If this plan is to become a recognised part of the training of our Clergy, it must of course be under regular Episcopal superintendence. It will be for the Bishop to judge what Incumbents are fitted to undertake the charge. It will be for him to require, before admission to holy orders, such certificate as he may think fit of this noviciate having been creditably and efficiently passed. And I am recommending no untried plan, but one which has been already found most valuable and effectual; one which surely is worthy to be made general on a systematized plan co-extensive with the Church of England; furnishing, as it does in my view, our only prospect for better pastoral training.

PREACHING.

The education of our Clergy in English composition, of course, has reference mainly to preaching. And what preaching is it that the Church has a right to expect? It may be arranged under three heads. First, the written sermon. No minister serves his flock as he might, who does not give them the best sermon that his powers of composition, and of careful adaptation to their case, will enable him to prepare. And this is true, of whatever station or character the flock may be. According as his hearers are gentle or simple, well-informed or ignorant, so will a skilful Pastor vary his style and manner of address; it may sometimes be his *ars celare*, sometimes *prodere artem*. Even with the poorest and most ignorant, the well-weighed word, the carefully pointed sentence, the pathos which owes its power to the studied cadence, will tell and be remembered.

Besides this, the clear exposition and defence of the doctrines of the faith require all study and pains in composition; and again, whether it be to gentle or simple, the well-stored mind, able to reason on its own knowledge, ought to find in its teacher one who can meet it on its own ground; and if the ignorant are to be taught the whole counsel of God, surely too much care cannot be bestowed to convey it in a form which may attract them, and be taken up into their understandings. For these reasons, the careful composition of sermons ought to be always a portion of the training of the Clergy. And I see no difficulty whatever in including it in the University theological course. It is a matter on which lectures might be given, and a course of reading prescribed. And these should be accompanied with continual practice, not perhaps just yet in the entire sermon, but in expression, in argument, in

pleading; in the opening, the conduct, and the peroration of a given theme. Such matters might form the subjects of competitive trials as much as other composition. In the formation of style, this training would be most important. It is surely not beyond the truth, in our day, to say that most sermons have no character at all. Listen to almost any ordinary preacher, and you will perceive that he is not able to do that which he has undertaken, because he has never been taught the use of his tools; he has never studied the effect of language on men's minds; he does not know how to put forth with success the thoughts which occur to him. And let it not be imagined that by the training which I propose we should risk the bringing about a prevalence of showy and ornate preaching, than which hardly anything can be worse. In most cases a florid style is the result of a shallow kind of cleverness, and prevails in direct proportion to the absence of worthy subject-matter and real earnest thought. Now and then we find a preacher of this school possessed of true genius; one whose sparkling words are not phosphorescent, but ardent. Far be it from us to decry this or any other allowable style in itself, or to attempt to limit the spirit of power in his method of manifestation; but thus much must be said, that of all styles, the florid is the very worst in the hands of an imitator, and that he is least likely to imitate it who is founded deepest in real theology, and knows most of the great preachers of the Christian Church. At present we want chastening and simplifying in the style of our written sermons; more of Latimer, and less of Johnson; more of the homely frankness of our version of Scripture, and less of the conventional grandiloquence of the newspaper article.

The second kind of preaching is the expository. No man is fit to teach a parish who is not able rightly to lay forth the Word of God. In order to this, the knowledge of at least the New Testament in the original language is indispensable. So far might be provided, as it is already in some measure, in the University course. But with candidates for the ministry, attention to it must be more special, and a respectable degree of proficiency absolutely insisted on. That one who is to be for his parishioners the last appeal in their difficulties as to the sense of Scripture, should be himself incapable of reading the words in which Christ's Gospel is revealed, is surely an evil too monstrous to be tolerated. Now expository preaching will be sometimes written, sometimes unwritten. Every congregation ought to have the oral running exposition of passages of Scripture laid forth and familiarized by explanation and illustration, in a reverent but at the same time in a colloquial manner. The general neglect of this kind of preaching among us is lamentable. Any visitor to Roman Catholic Churches abroad will be deeply sensible of the loss which we thus incur in our influence from the pulpit. The preparation will be twofold. It will partly be acquired by acquaintance with the sacred text, the history of its exegesis, and some of the writings of its great expositors. Of these, far beyond all others, stand out Augustine and Chrysostom, without some portion of whose exegetical works no theological course would surely be completed. And then comes the need of practice. As far as written exposition is concerned this might be supplied, as in the last case, by the composition of the expository homily being required, as well as that of the regular sermon. As regards spoken exposition, the practice will fall under the next head of preaching.

The Church has also a right to the full outpouring of the minister's

heart in unwritten address. He who cannot speak to his people without book has never learned the most effectual method of influencing them from the pulpit. The requisites for good unwritten address are two—what to say, and how to say it. As our Clergy are now sent out sometimes neither of these is present; no store of matter has been laid up, no practice in public speaking has been acquired. Sometimes there is the store of matter, but without the readiness or the confidence requisite for the putting it into words; more often, alas! the power of speaking is present, but what to say worthily has never been furnished; and the result is, the common-place extempore preacher, washy or flashy, the speaker against time, the deliverer of one sermon only under various disguises, than whom a more unprofitable cumberer of our pulpits does not exist. It is such as these who have brought the great art of pulpit oratory into disgrace among us—an art which, let me remind you, employs perhaps more, and more simultaneously, than any other, all the highest faculties with which we are gifted. For it brings into wonderful contemporary exercise the memory, drawing from her stores of treasured knowledge; the judgment, accepting and rejecting; the plastic power of the creative imagination, clothing in fit words; the fire of the burning heart, in which those words are tempered and made to glow with present life; the utterance of the ready tongue, pouring forth its periods, now rapid and voluble, easily and quickly apprehended, now grave and well weighed, and of measured march, because time is needed for their effect. Nor are the external organs idle in this truly wonderful concentration of human powers; the ear with its judgment of cadence and rhythm; the eye keeping watch for effect on the hearers, ready to report the kindling glow of sympathy on the upturned faces, or to give warning of the drooping eye and the flagging attention. I ask, is it excusable in us as a Church not to cultivate this greatest of all the instruments of pulpit influence?

And how may it best be cultivated? At school, the foundation may be laid, in the more frequent and more general practice of speaking and reading in public; but I am sensible that this is the portion of the ministerial work for which it seems impossible to provide adequate preparation. At College, what is done in this direction must be more among students themselves, than as any part of the University course. In the clerical apprenticeship following the B.A. degree, some practice might be gained, but scanty in amount and inferior in kind. The pupil might be set to conduct the cottage lecture in the presence of his incumbent, and might from him receive hints as to his faults or promise of efficiency. But in this matter we must look rather to furnishing the mind, and training its faculties, than to direct practice. It would be far from desirable that a very young man, imperfectly furnished with matter, should be habituated to extempore public speaking. Such practice would of itself lead to empty declamation, which of all things we are striving to avoid. So that I see no way, except simultaneously with imparting a sound theological and homiletic education, to impress on our candidates the duty of making the free address a part of their pastoral work: giving them, perhaps, special lectures on this kind of preaching, pointing out to them its dangers, and teaching them how to use its immense powers to the best account. For practice, we must look to the Parochial work itself. Years on years are wanted before a Clergyman acquires the full power and can wield the entire resources of unwritten preaching: before he comes thoroughly aware ts great difficulties, and regards it, not as a saving of time and

trouble, but as his highest and hardest effort, and the written sermon not as the greater, but as the lesser toil of the two.

READING.

On reading I have not much to say. Here the main work must be done at school, in lessons and prizes in reading, before any special direction is given. If this were the case, I believe that the end desired with regard to our Clergy would be attained. It is not directions how to read this or that which we want, but general instruction in the art of reading well. We want to get rid of the slovenly reader, the drawling reader, the pompous reader, the emphatic reader; of the gentleman who, as my Parish Clerk once remarked to me of a casual helper, reads the Lessons as if he had made them—in a word, of all marked pecularity. For our own solemn services ought not to be an exhibition of reading, but a reverent and effective utterance of the prayers of the congregation, and of the inspired Word of God; and we may say of reading, as Pericles says of the gentler sex, that the best reading is that which provokes least remark, and he among us wins the highest praise, of whom a devout parishioner, on being asked how his minister reads, might answer, that he never observed. Here, as elsewhere, that which is empty makes the most clatter; and a studied manner of reading generally shows that the study has not extended much further. The danger of reading Scripture amiss will be obviated by adequate knowledge of the meaning of the sacred text, and the first timidity might be overcome by the practice, which I take it for granted would be general, of the Clerical pupil reading the Lessons in Church. This might also furnish opportunity for hints to be given as to intonation and the management of the voice—if indeed these have not been already furnished at school.

SOURCES OF SUPPLY.

It will be seen that I have treated my subject as if the Universities, and they alone, were to be the schools for our Clergy. That this cannot exclusively be the case I am well aware, but surely the more we approximate to it the better we shall be furnished with efficient ministers. If the Universities require supplementing, let it be done by other colleges, provided they be conducted under University sanction, and subject to regular inspection from the Universities; and provided their candidates be required to pass, not their own college examinations only, but that appointed for the University candidates also. The only excuse for such institutions would be the pressure of numbers; for I cannot see that the adoption of a lower sumptuary standard ought to be admitted as a reason for sacrificing the immense advantages of University education. On the one hand, I am sure that the opening of any inlet into holy orders which would lower the average social position and influence of our Clergy, would be unadvisable; and on the other, I am persuaded that every reasonable facility for diminished expense might be gained by foundations at the Universities themselves. What we want is not a larger supply of men at all hazards, but an effectual guarantee for adequate training. And this is only to be found at those great central institutions which are in the full gaze of the public eye, and acted on directly by the expression of the opinion of the Church.

If I may seem to any of my hearers to have dealt but little with the personal religious character of candidates for the ministry, and the

means of subserving it, the reason has been because that gravest of all requisites did not seem to come within the actual scope of my subject, but rather to underlie all I might say, and necessarily to be presupposed. If the heart be not right with God, no amount of theological acquirement, or of pastoral training, will make an efficient minister. It is for us to gather the material and lay the pile; it is the fire from heaven alone that can kindle it. By the increased efforts of Christian parents, by the recognised power of Christian baptism, by the mighty pleadings of the Church in prayer, may we gain the outpouring of the blessed Spirit, which may multiply among us men of God; but by our patient care, and diligent culture, and wise provision, are we to bring about that the man of God may be thoroughly furnished for the work to which that Holy Ghost hath called him.

EDUCATION OF THE CLERGY.

SYSTEMATIC CULTIVATION OF ENGLISH COMPOSITION, PUBLIC READING, & SPEAKING.

By the Rev. E. MEYRICK GOULBURN, D.D.

The subject allotted to me is the "Systematic Cultivation of English Composition, Public Reading, and Speaking." Let me begin by clearly defining the field which my paper is to occupy; for it often happens that a clear definition at the outset, not only serves to keep out irrelevant matter, but also throws light upon the subject of discussion; it not only limits, but illustrates.

The Christian Ministry is an ordinance both for the Glorification of God and the Edification of Man. Its sole instrument of edification is speech. Now in every spoken sentence there are three things, closely connected, which may be made separate subjects of consideration. First, there is the sentiment expressed. Secondly, there is the expression which conveys the sentiment. But the expression again divides itself into two kinds—the dead expression, and the living expression. We may write down a sentence instead of speaking it, and hand it to another person to read; that writing is the dead expression. Or we may speak to that other person what is in our minds; that speech is the living expression. To state the matter shortly, in every spoken sentence there are three things which may claim consideration,—the Thought, the Word, the Voice.

Now my subject, as I understand it, does not deal directly with the thought or sentiment expressed; I am limited to the less important considerations of the word and the voice. "English Composition,"—this is the word. Public Reading and Speaking,—this is the voice. I say that my subject does not deal *directly* with the ideas or sentiments with which we must seek to imbue the minds of our people, but only with the mode of conveying those ideas, whether by the written or the extemporaneous address. And yet it is well to notice that the language in which a sentiment is conveyed does indirectly modify the sentiment, so that a man who undertakes to give hints as to language must pass now and then into the domain of ideas. We commonly talk of clothing ideas in language; but the image is very

inaccurate. Language is connected with ideas, not as clothing is connected with the body, but as the body is connected with the mind. The body is connected with the mind by a living link, in virtue of which body and mind have a reciprocal influence upon one another, the mind being enfeebled when the body suffers, and the body in its turn speedily giving signs of any great mental perturbation. Similarly close and subtile is the relationship between language and ideas.

It would be altogether impossible to alter the expression used by some consummate master of style, without impairing more or less his idea, because his idea clings to his language with a living sympathy. Hence a translation even at the best is but a weak reflection of the original; and in indifferent translations the real spirit and genius of the original altogether evaporates. Now if the language employed to express an idea always reacts upon the idea itself, exalting or degrading, strengthening or enfeebling it, the language which is addressed to Congregations in our Churches cannot be exempted from the general law. The consideration, therefore, of English Composition, Public Reading, and Speaking,—or, as we have concisely expressed it of the word and the voice—is not without an *indirect* bearing upon a much higher and more arduous subject, the Truths, Doctrinal and Preceptive, which we are to instil into the minds of our hearers. And this is all that needs to be said of these truths.

SYSTEMATIC CULTIVATION OF ENGLISH COMPOSITION.

There can be no doubt that our preparation of candidates for holy orders is very commonly (if not universally) defective in this particular. Most true it is, no doubt, that the mere inculcation beforehand of the theory of preaching will never make our candidates effective or successful preachers. Preaching is one of those many arts which can never be taught without actual experiment, not only of preaching, but of the whole pastoral office. It is only by preaching that we can learn to preach; and only by acquainting ourselves with our flocks and our own hearts that we can learn to preach effectively.

A man must study human character, and particularly in that form in which it is brought before him in his own parish, he must study his own heart, and learn many a deep lesson from his attempts to discipline it in the spiritual life, before he can possibly be qualified to speak in the ears of a Christian congregation, to "edification and exhortation and comfort."

But, however true it be that only through experiment of the work of the Ministry can a preacher be perfected in his vocation, it is most unwise to dispense, as we usually do, with all preliminary training. Such training founded upon the studies and experience of others, might save a young man from many blunders, and might at all events supply him with a sort of framework or platform for his own endeavours. The humbler and more rudimentary part of the work ought no doubt to be done at our Schools and Colleges, before the special preparation for Holy Orders commences. It is not surely too much to ask, though at present, the demand is by no means uniformly complied with, that a man who has passed through a Public School and University shall be able to write pure and grammatical English. Why should not our schoolboys be made to do English Exercises habitually; and why should not the English be as carefully scrutinized, as diligently corrected by the Master, and if good, as highly distinguished as an exercise of equal

merit in Latin or Greek? It is really unfair to expect Professors of Theology to condescend to the correction of English Exercises; our candidates must be qualified to write (not fine, but good) English, before they commence their studies in the highest of all faculties. This grammatical training, as not being special for the English Clergyman, but general for the English gentleman, we have no more to do with here than merely to notice the general want of it. The next question which presents itself is, What form should the special cultivation of English Composition, *with a view to the pulpit*, take? I should imagine that the most solid form, that which would best ground a man in the rudiments of the subject, would be a sound acquaintance with Rhetoric. Formerly, Aristotle's treatise, (or rather "Notes,") on Rhetoric was studied by all Oxford men who aspired to honours, and by many who did not; and the time spent upon it, was not, as far as I remember, so considerable as to make a competent acquaintance with its principles a great additional burden to such candidates for orders as are not previously acquainted with it. Either this or Quintilian, (if the whole of the *De Institutione* were considered too much, the 2nd book which expounds the Principles of Rhetoric, and the 8th and three following books, which are occupied with composition and delivery, might be selected) or the 2nd and 3rd books of Cicero de Oratore (ad Quintum Fratrem,) might be made a subject of Examination, the preference being given to Aristotle, not only as a more original source of instruction, but also as unquestionably a greater master of thought than the two others. In order that the student might see his way to apply the principles gained from these ancient authors to the oratory of the Christian Pulpit, Canon Gresley's "Ecclesiastes Anglicanus," or "Treatise on the Art of Preaching," a work which has now been nearly thirty years before the public, and which has won that concurrent testimony from all Schools and parties in our Church, which stamps it as a standard, might be prescribed as an additional subject. Then, to give the student an opportunity of seeing the principles in practice, an acquaintance might be required with six or seven specified sermons of some of our standard Divines. Arrangement and style being the great points we are aiming at, South would probably answer the purpose better than any other. (The Student's knowledge might be tested either by questions on the matter of the selected sermons, or by requiring from him a piece of English in the style of the Author, or in both ways).

Suppose now that these three "books" (to use the old Oxford phraseology,) were required to be "taken up" by all candidates for holy orders, Aristotle (with Cicero, or Quintilian, as an option); Gresley, half a dozen sermons of South, or Barrow, or Donne, or Robert Hall, (according to the candidate's preference), and that the examining Chaplain thoroughly tested each candidate's knowledge in these subjects ascertaining at all events that he could give sensible and satisfactory answers to such questions as these; what conviction is, and what persuasion; how the will is biased by the passions, how by the imagination; what is the secret of force in style, and what of perspicuity; what treatment of a subject enlists the sympathy of an audience; how a speaker may gain their confidence; what are the sources of the preacher's arguments and illustrations, and what the relative value of different sorts of argument and different methods of illustration. Should we not thus do much more to put our candidates in the right road, than by merely requiring them to compose a

sermon on a given text, a Pharasaic demand, (as it appears to me) to make bricks without straw; for they have as yet little of that knowledge of human character, human life, and their own hearts, which alone can make a sermon warm and telling. All that can be done before ordination, and the grace which it imparts is to give them a sound theory of pulpit addresses. They must fill in a theory for themselves by actual experiment.

If all this reading be considered too great an addition of labour to impose upon candidates at one time, it might easily be spread over the two examinations, only the knowledge of the classical author being required from those who seek the Diaconate, and the other books, forming part of the necessary preparation for priest's orders.

Under this division of the subject, according to the narrowest limits which can be imposed upon it, arises one more question which needs an answer. Is it a wise method of cultivating English Composition to fill up skeleton sermons? I think not. The habitual use of skeletons would, I think, be about as prejudicial as any such exercise could be, incapacitating the mind for composition in the highest sense of the word; that is for a vigorous grasp of some one thought, with its subsidary and converging lines of argument. A finer exercise would it be by far (if some extrinsic help cannot be dispensed with) to originate the entire argument of one's own sermon, and then to fill up the various heads with passages borrowed from the best authors. Real mastery of the geographical features of a country, knowledge of its coast-line, of its mountains, of the arteries of commerce supplied by its rivers would never be gained by filling in the towns upon a skeleton map. The outline being in such a map done for us, it makes no impression; its salient features are not noticed; our entire attention is concentrated on the points where the dots which represent the cities should be placed. And a man who, as a habit, fills up skeleton sermons is always considering *how he shall dilute a thought* (a trick alas! attained with melancholy facility) not how he shall *construct an argument*. Now nothing short of the construction of an argument can be called composition in any high sense of the word.

II.—Systematic cultivation of public reading and speaking.

If (as we have seen) *the word* (or dead expression) may considerably modify the meaning which a sentence conveys, much more may *the voice* (or living expression). The human voice is the noblest of all instruments by which ideas can be communicated. It is akin, on one side, to writing; on the other, to a musical instrument, and combines in itself the chief advantages of both. By writing, without speaking, you may make another understand what you mean, you can address his intelligence. But by the proper use of the voice, you may add pathos to the meaning, you can address his affections. These then are our two lines of thought under this division of the subject, the way of impressing *intelligence* upon what we read or speak, and the way of impressing *feeling* upon it.

1st.—Intelligence.—The chief means of impressing intelligence upon what we read or speak are emphasis and pause. Those who have heard first-rate reading in Church, and are apt at catching the subtle meaning conveyed by inflections of the voice, know what it is to have a whole train of thought stirred in them by the emphasis upon or the pause after a single word. Thus, one of our most distinguished pre-

lates reads the sentence of confirmation with such an emphasis upon the word "everlasting" in the phrase "till he came to Thine *everlasting* kingdom," as to convey irresistibly to every intelligent hearer that the child, having already come to God's *earthly* kingdom (which is the Church), all that is now required is, that by God's sheltering, shielding Grace, increasing, ever more and more with his need of it, he may be brought to the "*everlasting* kingdom." Such is the power of the weapon which a really good reader has ready to hand in emphasis. But then very rarely indeed is a good reader met with; and so painful is the *false* emphasis with which some who aim at impressive reading afflict their congregations, that one is apt to think that for the great majority of mankind to discard all emphasis would be the safest rule. But the conclusive objection to this plan is, that in certain connexions the placing no emphasis on any word would as effectually make nonsense as the placing it on a wrong word. He who reads the last verse of Isaiah 63, without emphasising a single word; "We are thine; thou never barest rule over them; they were not" &c., evacuates the verse of all its significance. Whereas by duly emphasising the pronouns, the verse is seen to be voiceful with the accents of Jewish devotion, Jewish pride in religious privilege, Jewish contempt of the Gentile; "We are thine: thou never barest rule over them; they were not called by thy name."

Again, let those who decry all emphasis in Clerical reading consider that by applying their principle to the Nicene Creed, two or three of the most vital doctrines of our religion would be entirely obscured. He who reads, "God of God, Light of Light, Very God of very God," instead of "God-of God, Light-of Light, Very God,-of very God," in fact hushes up the testimony of the Creed to the great doctrine of Christ's eternal generation. He who reads, "Of one substance the Father; by WHOM all things were made," attributes creation to the first person, and altogether obliterates the reference to the scriptural assertion that, "*By His Son* God made the worlds." While he who reads, "The Holy Ghost, the Lord and giver of life," as if the genitive "life" depended on the Lord, as well as on the giver, leads his hearers to overlook the testimony which there is in the Creed to the divinity of the Holy Ghost.

If then both emphasis and punctuation be occasionally matters of necessity for the conveyance of the true meaning, how shall a right emphasis and punctuation be systematically cultivated? Let me say first, and as a matter of prime importance, that no attempt should be made to cultivate them, *while officiating*. The straining after them at the prayer desk or the lectern, while effectually distracting us from our devotions, and diverting our minds from the one great object of worship, would also prove an utter failure as regards any profitable impression upon the worshippers whom we lead. The study must be finished beforehand; and in officiating, the mind must abandon itself, with as little self-consciousness as possible, to the solemnising influences of the time and place, and particularly to the thought of our Lord's presence in the midst of us.

But now what shall be the training? The training fundamentally must be a thorough understanding of what we have to read publicly, both in the Bible and in Prayer Book. If we first thoroughly understand what we read, we shall then naturally, and without effort convey the right meaning by the management of the voice. A man who reads his Greek Testament, and is therefore perfectly aware that

"I know nothing by myself" is the representative of the Greek *οὐδὲν ἐμαυτῇ σύνοιδα*, and that "to know nothing by a person" is the old English idiom for "knowing nothing against him," would never read St. Paul's assertion with a stress on the self, "I know nothing by myself;" but rather would associate the *by* with the *know* in his manner of reading, thus indicating that the two together constitute an idiomatic phrase; "For I know nothing by myself,"—"I am not *conscious* of any "ministerial infidelity." Might not room be made in our examinations for Holy Orders, (by omitting some of the more arduous and less immediately practical subjects) for question papers on the right meaning of passages in the Bible and Prayer Book, in cases where the right meaning is capable of being exhibited by the voice? I forbear from giving instances, as they occupy so much time.

There may possibly be some book which goes through all our Services, noticing carefully, and in a scholar-like way, the places where it is possible and usual for a reader to go astray. If such a book exists, it might be made a text-book, and a knowledge of it required from Candidates. In the absence of any such compendium, portions might be selected from Whateley's Logic and Rhetoric, and also from Mr. Burgon's new work on the Pastoral office, which might at all events give a knowledge of the general principles of correct reading.

And here again we come across the reflection that a great part of these elementary qualifications of the Clergyman ought to be given by the Schoolmaster and College Tutor. If boys were well grounded in Recitation at School; if the more advanced practice of it were made part of the College Curriculum; and if both at School and College proficiency in it were encouraged by distinctions and prizes, if in short the right rendering of passages by the voice were regarded as a liberal art rather than as a professional qualification, in this case the rudiments would be laid beforehand, and the candidate for Holy Orders would have little else to do in this department of his preparation, beyond applying himself sedulously to the understanding of his Bible and Prayer Book.

(2).—The completeness of our subject demands that we should say a few words on the mode of impressing feeling on what we read. This is done by Music; by the musical modulation of the voice or by variety of tone, and by the rate of speed observed in the reading, which since the art of music gives directions as to time, I reckon under this head. To take an extreme case, by way of exhibiting the principle, it would be a fault if the argumentative parts of St. Paul's Epistle to the Romans were to be read in exactly the same tone as the loftiest imagery of Isaiah, or as his own grand burst of triumph, "O, Death, where is thy sting; O, Grave, where is thy victory," a fault again, if the general confession were said in the same accents as the *Te Deum*. And as regards time, it is surprising how much of light and shade may be communicated to what we read by the simple contrivance of passing rather rapidly over the less important sentences, and becoming slow and deliberate in our utterance when a particular sentiment is to be made prominent.

When we come to consider the systematic cultivation of music, the first question which meets us is, "Is not music a natural gift, which cannot be imparted by art, and which, therefore, it is idle to speak of cultivating." I answer: "doubtless it is a natural gift; but a

natural gift with which the very great majority of men have been in some measure endowed, though it is dormant in them all their life long for want of cultivation." A man without a voice (which of course is the case of many ought) not to be called an unmusical man, any more than one who possesses a very indifferent piano. Music is in the soul or emotions; and the voice is after all only an instrument of music, not its seat and source. Again, a man who dislikes *scientific* music, whose taste is not formed enough to appreciate the highest style of music, is by no means necessarily an unmusical man. If he is capable of being touched in any measure by song, ballad, or psalm tune; if he goes no further than liking the Old Hundreth, or "God save the Queen," or "Bonny Prince Charlie," in that case the faculty is there, and nothing is needed but the education of it. Now surely an overwhelming majority of mankind are *thus far* musical. If there are exceptions, as I believe there are, they are so rare that they need not be taken into account.

Then if the systematic cultivation of music be generally feasible, how can it be systematically cultivated for the special purpose of the Ministry? Of course it must be regularly taught to candidates, and made part of their training. Luther was of opinion that no one was qualified for the Priesthood who could not sing; and when we take into account the importance of some musical knowledge, not only for correct reading and speaking, but also for the guidance of our parish choirs, and the efficiency of the choral part of the church service, it really seems as if the opinion of the great Reformer was not very wide of the mark. Might not a knowledge of some short elementary work on thorough bass, and a thorough facility in reading music be required from all candidates for Holy Orders; suffer the suggestion from one who has no musical knowledge himself, and who has lived to regret the disadvantage at which his ignorance has often placed him. The great objection which I foresee to this and other suggestions made in my paper is, that if adopted, they would make the preparation for Holy Orders unduly onerous. But granted that the ground work of the attainments recommended is solidly laid at school and college; and granted also the ambitious subjects are excluded from the examination for Holy Orders, and none admitted but such as are practically necessary for the daily exercise of the ministry, would the demands upon a candidate be too heavy? No doubt the controversies and errors of these sad and evil times make learning a most desirable endowment for the Clergy; but query, whether the right way of encouraging learning be to exact from young candidates for orders a smattering (it can be only a smattering after all) of Ecclesiastical History, of Controversial Theology, of Patristic Lore. A good and solid grounding in their proper business is surely all that at so early an age can be expected from them. Would not the following range of subjects amply suffice, if the examination in them were thorough and sifting. 1. The Greek Testament. 2. A thorough knowledge of the Old Testament, with the rudiments of Hebrew. 3. A thorough knowledge of the Prayer Book, its meaning rather than its antiquities, though of its antiquities also, so far as they rule the meaning. 4. Rhetoric—one ancient and one modern writer. 5. Music, its theory, and sufficient working knowledge of it, to guide a parish choir. 6. Catholic Doctrine, as maintained by the Church of

England. Every Sunday, and indeed almost every day of the candidate's life, some portion of this knowledge will be called into exercise; whereas not more than three or four times in the lifetime of any ordinary Priest, will he be called upon to confute modern scepticism; and in very few pulpits indeed, perhaps in none but those of our Universities and Inns of Law, is it wise to aim at confuting it. The great mass of Church going people entertain no sceptical doubts whatever; they need rousing, converting, edifying; but not one in a hundred needs convincing. Let the dignified Clergy of our Cathedrals, (and those parish Priests the smallness of whose cures allows them leisure), cultivate learning, and meet the sceptic (as they have shown and are showing themselves well able to do), on his own ground; their mission is a lofty one, redounding greatly in *honorem Dei et in profectum Ecclesiæ;* we meanwhile will be well content to occupy the field of unambitious labour below where thousands of souls are perishing, not from doubt or theoretical unbelief, but from carelessness, worldliness, sensuality, luxury, sin.*

EDUCATION OF THE CLERGY.

SYSTEMATIC CULTIVATION OF ENGLISH COMPOSITION, PUBLIC READING, & SPEAKING.

By the Rev. E. A. LITTON.

The Rev. E. A Litton observed that if the preceding speaker (Dr. Goulburn) had had as much experience as he (Mr. L.) in the work of examining Candidates for Holy orders, he would have hesitated to recommend the addition of Aristotle's works to those usually contained in Bishop's lists. He thought he could best contribute his mite to the interest of the proceedings by stating in what points, in his opinion, candidates usually were most defective.

As regards Scripture then;—they were generally found to possess a competent knowledge of the New Testament, but as regards the Old Testament the standard of knowledge was little superior to that of the upper classes of a good National School in the northern parts of England. The facts of the Old Testament history, as they might be gathered from popular compendia, might be known; but on such subjects as the structure and import of the Mosaic law, the structure and adaptation of prophecy, and generally the typical and preparatory nature of the elder dispensation, great ignorance prevails. Next as to doctrine, or theology properly so called;—it is mostly confined to a knowledge of the letter of the XXXIX Articles, with scripture proofs: but the papers exhibit a lack of acquaintance with what in Germany is called "the history of dogma," i.e. the origin and growth of theological terms, with the controversies that they denote. There is manifestly a defect of scientific training in this branch of study. This seems to be more particularly the case as regards the Romish controversy. As an example, it was his custom to propose two questions

* The following works have been recommended to me by good authorities; but I have no knowledge of the subject myself. 1. Hamilton's Catechism of Double Counterpoint and Fugue. 2. J. F. Burrowes's Thorough Bass Primer. Cherubini's Counterpoint would (I suppose from the description of it) be too long and arduous a work.

connected with that controversy, what is the difference between us and the Church of Rome, first on the subject of justification, second as regards the rule of faith? but he seldom got satisfactory answers, very frequently the answer to the latter question was, the Apostles' Creed! As regards Church history, much of course could not be expected from young men; and the same might be said of a knowledge of the practical duties of the Christian minister. As these are mostly gathered from books, it seems of little value to elicit merely what has thus been read, and is not the result of independent experience and reflection.

In these remarks the speaker would be understood to allude only to the average standard. Exceptions, bright ones, continually occur. Nor would he be thought to depreciate the meritorious efforts of the mass of candidates to prepare themselves for their sacred office: these efforts, no doubt, are conscientiously made, but they are made under disadvantages.

And this led him to observe that the English Church is the only one in Europe which provides no adequate system of training for the ministry. In Germany, in Switzerland, in Scotland, and in Ireland, there is *at the Universities* a special course of study for divinity students. In the National Church of England alone, no such course exists: for it cannot be said that the scanty measure of theological knowledge required for the B.A. degree at Oxford, or for the voluntary examination at Cambridge, supplies the defect.

Into the causes of this omission, this is not the time to enter at large. Briefly, it is that the College system, whether for good or evil, has swamped the University; the result being that our two great national institutions have become, as regards the staple of the studies therein pursued, little more than public schools on an enlarged scale. What used to be completed about the age of 18, is now protracted till that of 22; and (especially at Oxford) the recent changes, while no doubt beneficial in many respects, have, by multiplying the examinations, tended materially to abridge the student's leisure for acquiring Theological knowledge. This applies more particularly to the more promising class of students, the candidates for honors. It is most creditable that under such disadvantages they present themselves so well prepared as they do. Still the defect remains, and as long as the present University course is persisted in, he (Mr. L.) saw no remedy for it. Attempts have been made to legislate, particularly by proposals to abridge the period of general study, but hitherto in vain. Yet why the general education of an English gentleman should require not less than about 10 years (from the age, say, of 12 to that of 22) it is not easy to see. It is difficult to propose any remedial measure. The most popular is, the Theological Colleges. These are of two kinds: those which, like Dr. Baylee's, prepare the student from first to last, and those which are supplementary to the Universities. The former are doing a good work, and it does not seem that, with the scanty supply of candidates as compared with the demand, we can do without them. But our University men, of course, will not be found in them. The other class is open to serious objections. The Diocesan College is too small, too ill-provided with literary appliances, and above all too liable to fall under the influence of a single mind, to promise salutary results. Nor is it to be expected that the mass of those who have taken a B.A. degree will frequent them. Thus then the matter stands: our University men, while greatly superior to literates, and to those whose

education has been confined to special institutions, in *general* accomplishments, labour under special disadvantages as regards the acquirement of Theological knowledge. A hard case, surely!

He (Mr. L.) was, on the whole, disposed to concur with the Dean of Canterbury's proposal, as the best under present circumstances for our University Candidates. By residing a year with an experienced Clergyman, some acquaintance might be gained with the details and the difficulties of parochial work. For scientific training in Divinity the student must depend, in good measure, upon himself.

EDUDATION OF THE CLERGY.

SYSTEMATIC CULTIVATION OF ENGLISH COMPOSITION, PUBLIC READING, AND SPEAKING.

By the Rev. Dr. BAYLEE.

In considering the question of the Education of a Pastoral Clergy, we should first see clearly the great purpose of the Clerical office.

This is emphatically described to us in the inspired words—"For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ."

This great work is by a Divine life: "Speaking the truth in love, men grow up into Him in all things, which is the Head, even Christ, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'; That Divine life pervades the whole body. It is not to be confounded with earnest piety, nor with the most exalted state of holy feelings.

These are its results:

It is only when we grasp that truth that we take in the Scriptural idea of what it is to be a minister of Christ. He is something far above a philosopher, a teacher, a theologian, an administrator of sacred affairs. He is a channel of God's Spirit to God's people. "Ye are manifestly declared to be the epistle of Christ, ministered by us, written, not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart."

To educate the Clergy in anything lower than this is to fall from the sphere of the Spiritual into that of the intellectual. It is to come out of that which is Divine into that which is human. If our Clergy are to be dispensers of the Divine Spirit to the Church—able ministers of the Spirit—then it is of first-rate importance that the teachers in our Universities, and in our seats of theological learning should be fully possessed with that heavenly ideal of the Christian ministry.

Unless they themselves know what it is to live in the Spirit, and to walk in the Spirit, how can they be qualified and enabled to teach Divine truth, not in the letter which killeth, but in the Spirit which giveth life. It is only in that power that believers are enabled to say "we have an unction from the Holy One, and we know all things."

Candidates for the Christian Ministry may be divided into two classes:—

1.—Those who are intended for it from early life.

2.—Those who dedicate themselves to it in subsequent life.

The former will be chiefly found in our Universities, the latter in our Theological Colleges. In both the theological courses, the training should be substantially the same; although the University student will be prepared to avail himself of higher critical aids.

God forbid that we should ever see the day in which our Universities will not furnish their full proportion of well educated graduates as Candidates for theological training. God forbid also that we should ever cease to derive a large supply for the ministry from men who in subsequent life dedicate themselves to the great work of the care of souls for whom Christ died.

Such men form the ideal of the Christian ministry in the inspired words: "one that ruleth well his own house having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God." In this point of view the pastor of a congregation ought to have been known beforehand as a man with his well regulated household and well ordered children.

He should also be διδακτικος apt to teach. The latter implies such a well ordered, and well digested knowledge of Divine truth as will, by God's grace, enable him to convey it clearly to others.

If the Universities should be fitted to supply the Church with a highly educated, and learnedly furnished theologian—the Theological College is still better fitted to provide the ordinary pastor, well trained for the great work of caring for the Church of God. It is in the union of the two systems that we may hope for the full development of the Christian Ministry.

In sketching out a plan of clerical education, we must have regard to the time to be devoted to such education.

Under present circumstances we cannot hope for more than two years. Brief as is that period, a great deal can be done by a well qualified teacher who has thoroughly learned that essential part of good teaching —its suggestive character. His words should have a germinating power, pervading all the subsequent life of his alumni.

Clerical training embraces four great departments:—

1.—Parochial and pastoral work.

2.—Public reading and prayers.

3.—The Composition of Sermons and the preparation of expository lectures.

4.—Theological and general instruction.

I.—PAROCHIAL AND PASTORAL WORK.

I venture to give the first place to parochial and pastoral work because of its primary importance.

It has been well said that a house-going minister makes a Church-going people. Ability to go from house to house, and to speak wisely and effectually to individual hearts and souls is a rare attainment. It is no wonder that it should be so, for systematic training and education for it is overlooked in our seats of learning.

It is a mournful fact that amongst our multitudinous works on systematic theology, we have not one that deals systematically with

this all important part of Clerical training. Baxter's Reformed Pastor is a valuable work, but it falls far short of what is so greatly needed.

In the long course of three and twenty years in which I have been engaged in theological instructions and Clerical training, I have found the greatest value in requiring the Students to visit statedly from house to house, and bring me a weekly account of their labours.

Although in many cases perfunctorily performed, yet from a large proportion of Students I have had subsequent letters assuring me that the pastoral training had proved the most valuable help for the true care of souls.

Time does not permit me to enlarge on this most important department of Clerical education.

II.—PUBLIC READING AND PRAYER.

The department of Clerical education next in importance, is ability to read the Scriptures in public, and really to pray the prayers in such a manner as to carry the people along with the minister.

Good reading is a very rare attainment. It is also one of far greater difficulty than is commonly supposed.

To read well is far more than to read grammatically. The good reader must enter emotionally as well as intellectually into what he is reading. Yet he must remember that he is describing emotions not acting them.

There is a delicate shade of difference, although a most important one, between good emotional reading and acting.

An excellent tragedian may not, indeed probably would not, be an excellent reader of Holy Scripture in public worship.

The professional elocutionist is still more likely to be, in the higher and truer sense, a bad public reader of God's word.

Yet both may give the Clerical Student excellent hints and rules for the management of the voice.

The true reading of the Liturgy is equally rare: and here the elocutionist and the tragedian equally fail.

To read well, and, at the same time, to pray earnestly, requires a long habit of good reading, and the true spirit of prayer.

It is incalculable how much loss to souls arises from the imperfect reading of the Liturgy and of the Bible.

III.—THE COMPOSITION OF SERMONS AND THE PREPARATION OF EXPOSITORY LECTURES.

A sermon from a true Pastor partakes but little of the character of a religious essay. It is sound and clear on the doctrines of revealed truth, but its great feature is reaching the conscience and the judgment through the heart. The Pastoral Preacher is acquainted with the needs of his people, and to these he addresses his discourses.

To train men for that great work is an essential part of the duty of the education of the Clergy. The time which can be spared for it is but small, yet small as it is, if he be himself fitted for his work he can do a great deal in the way of profitable suggestions.

I would gladly enlarge on this important subject but time does not permit. I pass on therefore to

THE EXPOSITORY LECTURE.

One great duty of a Pastoral Teacher is the exposition of whole books of the Bible. To do so in popular lectures requires much

thought and training. To take a complex chapter in the Bible, preserve a unity of subject, and yet unfold in detail each successive portion, is an art which he must learn who would unfold to his people the whole council of God.

The Clerical Educator should point out to his pupils the great leading principles, supply suggestive hints, and then exemplify the same in practice in his own pulpit and reading desk.

IV.—THEOLOGICAL AND GENERAL INSTRUCTION.

The Bible is the true centre of all human knowledge—historical, scientific, philosophical, and theological. It is in all those subjects God's infallible word, without any other mixture of error than what has occurred in transmission.

In the good providence of God the great outlines of universal knowledge are comparatively easily acquired.

One great duty of the Educator of the Clergy is to demonstrate to students that all that the Bible says on secular as well as sacred subjects is God's infallible truth.

If he be truly and deeply acquainted with his Bible, he would be prepared to shew that the brief statements and suggestive hints of the Bible would be invaluable and infalliable aids to the philosopher, the historian, the man of science, and the critic, as well as in its primary purpose of theological instruction.

In order to this, he must himself be master of the Hebrew and Greek originals, and accurately acquainted with the great principles of natural science, of human history, and of speculative philosophy. He must be able to satisfy all thoughtful and prayerful students that the Bible is God speaking to man in human language, and that no theory of inspiration is sound which diminishes from the great truth that, on all the subjects of which it speaks, the Bible is God's infallible word.

If any one impugn the entire harmony of the four Gospels, he should be able to demonstrate that it is the Commentator who is mistaken, and that the Gospel narrations are perfectly harmonious. If the man of science come with his objections, he must be prepared to examine them, and to prove that the Word of God, correctly understood, is in perfect harmony with true science.

The scepticism of some geologians, and the hesitancy of others, could never have arisen had the Clergy been prepared to prove, as can easily be proved, that the Hebrew word בָּרָא to create means an act of God-giving perfect existence; that the words תֹהוּ and בֹהוּ rendered without form and void mean ruined and emptied; and that Isaiah distinctly declares that God did not create the earth in that condition: consequently that the true teaching of Genesis I, is, that at first God gave a perfect existence to heaven and earth, that the earth became ruined, and that the six days' work was a restoration. They should have been taught to prove that the prophet Micah declares a long series of pre-Adamic ages, and that St. Paul, in his Epistle to the Romans, enlarges on the same truth.

The well furnished Educator of the Clergy ought to be able to meet the naturalist, the historian, and the metaphysician, on their own ground, and to prove that the Bible is the one and only book which can give clearness to all their subjects.

He should be prepared to show that the assaults made upon the

Textus Receptus are for the most part ill founded, that its assailants are continually contradicting each other and even themselves; and that the objections made to the authorized version, with some minor exceptions, arise solely from a false conception of what a popular version should be, or from defective knowledge. The Educator of the Clergy should divide his theological instruction into three great departments :—

1.—Unfolding the doctrines and system of the Church of England from the Bible itself, familiarizing the students with Scripture proofs fresh from the sacred fountains, and laying down sound principles of Scripture interpretation.

2.—He should afterwards do the same from the Prayer Book, shewing its true and full teaching, and the perfect harmony which subsists between the dogmatic statements of the articles and the devotional language of the Liturgy.

3.—He should give careful instruction in the Hebrew Old Testament, and the Greek New Testament, shewing the harmony and the remarkable divergences of its language, with and from that of the LXX.

4.—Lastly, he should have a well selected set of class books on Bible History, Dogmatic Theology, Controversial Divinity, and Ecclesiastical History.

These need not be very numerous, for if the student be well instructed in the foregoing principles, his future life will have its due proportion of theological study.

Amongst those works there should always be Hooker's Ecclesiastical Polity, Pearson on the Creed, and Butler's Analogy. The Educator of the Clergy should have two or more assistants, acting under him very much in the capacity of catechists, to see that the students made themselves up carefully in the appointed class books. He himself should be their real teacher. In order to be a thoroughly furnished pastoral clergyman the Divinity Student should be carefully instructed in the principles of all the sects outside the Church, and of all the schools within it, with which he is entirely to come in contact in his daily work.

He should be taught to discern how much of truth there is in them all; how much also of error; how much he may learn from each; and how firmly he may maintain his own principles while preserving an enlarged charity towards all, ever illustrating the great principle

In necessariis unitas,—In dubiis libertas,—In omnibus caritas.

In the midst of all his intellectual culture, the student should continually be reminded to keep his heart with all diligence, for out of it are the issues of life; and that he can make true progress only in the sight, the teaching, the power, and the unction of God the Holy Ghost.

My Lord, Ladies and Gentlemen,

Speaking before so many brethren distinguished in University learning, and so many able theologians, I feel it necessary to state what this paper is not.

It is not a treatise on General Education.

It is not upon University Learning.

It is not an essay upon the studies of the Theologian.

It is upon apparently a far humbler, and yet in reality, a far higher theme, the Education of a Pastoral Clergy.

DISCUSSION.

The Rev. Canon WOODGATE alluded to a point not touched upon much by other speakers, viz., theological training as such, and he said that not only ought they to apply their minds to other questions, but they should also fall back on the faith delivered to the saints, which was the heritage of all Christian men.

The Rev. Canon BROOKE (examining chaplain to the Bishop of Manchester) said that he did not take such a gloomy view of the subject under discussion as Mr. Litton did, although, as far as his experience went, he could not say that he was in the happy position of the Bishop of Gloucester and Bristol. There had been in some of his examinations men fully up to any standard which could be reasonbly expected, but that had not been the case with the majority of persons who offered themselves as candidates. He did not say that there was not a good proportion, but there was not such a proportion as in the present state of the Church there ought to be. The remedy he had to propose was suggested from his own experience, for he did not think the Universities should lengthen the College course, as if they did, men would be only driven from the Universities. The true remedy was in the prolongation of the diaconate, and in the proper examination in the Universities for Priests' orders. The voluntary examinations in theology at Cambridge had been proved to be unfitted to meet the wants of the Church, and they, indeed, had lowered the standard. The late Archdeacon Hardwick had made a slaughter of the innocents, for of a number of candidates examined, one-third did not pass at all, one-third passed properly, and one-third he let pass through the decrease in the supply of curates at Cambridge for the next year that would have otherwise taken place. The speaker suggested that Cathedral chapters should do in each diocese what the Universities could not do. If men could not go to the University, let them go to the Dean and Chapter. His Lordship as Dean of Exeter had examined candidates, and if the Dean of Ely would only do it as well as he taught him (the speaker) mathematics 20 years ago, he would do it admirably.

Professor BURROWS (Oxford) said that it was a notable fact that the supply of Clergymen was failing at the present time, when it ought to be increased. There was not a sufficiently expansive power in the University to take in classes which would go to the University were it not for the expense. The average cost per year at Oxford was £200, and many persons would send their sons there if the sum could be reduced to £100 a year; and education could be given at Oxford for that, as was shown in six cases of halls which regulated their charges to the smaller amount.

Professor BURROWS said more young men would be sent to the universities but for the cost. At Oxford the cost was about £200 a year; if it could be done for £100 a year many more would be sent up. He made some observations upon the comparative advantages of cheap Halls and expensive Colleges, and quoted from a recent Pamphlet by the Principal of St. Mary's and St. Alban's Hall in support of his views.

The Rev. Mr. WEBB (Cuddesden College) argued that works such as Butler's "Analogy" should be got up by students as thoroughly as Aristotle or Herodotus, and he dwelt much on the necessity of forming a theological mind.

The Rev. Canon GIRDLESTONE was the next speaker, and he said that for 25 years he had occupied the position of a clergyman in a large parish of Lancashire, and during the greater part of that time he was supplied with graduates from either University, who stayed for three, six, or twelve months, to be prepared for holy orders. They lived beneath his roof, and were treated as members of his family. The course which he pursued with them was as follows:—About one hour a day was devoted to theological training, and it chiefly consisted of reading the New Testament in the original language, and giving rules and practice for the composition and for the delivery of sermons. Practically, he first treated and made use of them as Sunday School teachers, and, after a short probation in that department, they became his Scripture Readers. After another interval, he gave them still greater responsibility—he gave them, in his large parish, a district of 30, 40, or 50 houses, as the case might be, in which they had the liberty of performing every function which could be performed by a layman, and including the delivery of small cottage expositions of the Scrip-

tures; therefore, giving to those young men the facility, so necessary, but so seldom possessed, of being able to deliver a plain practical exposition of God's Word, orally and without the accompaniment of a book. The Rev. Gentleman dwelt at some length on the advantages both to the incumbent and the candidates from such a course of training as he had alluded to, and he instanced amongst those who had been his Curates, a Bishop (the late Bishop of Durham), and several other active men in the Church. As to the Dean and Chapter examining candidates, he said that in Bristol they would be most happy to do so.

The Dean of Cork spoke of the state of education in the Irish University, and he said that there they had a school of theology which fulfilled many of the conditions laid down by the speakers that day. He said that there, too, they had premiums offered for reading and speaking. As to extempore sermons, which had been spoken about so much, if they understood by them sermons to be unprepared, he held such to be an insult to the congregation and an irreverent offence to Almighty God. But he would impress upon the English brethren that there was an extempore writing as well as an extempore preaching, and a hasty sermon scratched off on a Saturday night, with heads gathered from Cruden's "Concordance," or the skeleton of a printed sermon, was as much an evil as a flashing discourse given without preparation. The great danger to the writer of a sermon was that he was apt to act as if he wrote a book, and not as though writing what he was about to preach. If he recollected that he had to preach what was written, he would often break up the long sentences, and give it a little of the roughness characteristic of a spoken discourse. After dwelling on the practice of catechising in laudatory terms, the speaker went on to refer to the criticisms of the pulpit made by laymen. Sometimes he said they were unjust, sometimes ill-natured, and sometimes misinformed. There were the Houses of Commons and Peers and the Bar, and those furnished comparatively few great speakers or orators amongst laymen. Was it not too much for the laymen, then, to expect in every parish church a great orator or a deeply learned man? He remembered one saying of a great man, that the orator was sometimes in the audience; and if the layman who came to hear with a critical ear came with a teachable heart, he might learn much from many of the sermons that he contemptuously criticised. But their laymen, if they had not a right to expect profound learning, or deep theology, or magnificent oratory, had a right to expect that the clergyman should know more of what he professed than they did, and be trained in his own heart; and they had a right to expect, if not oratory, that deep feeling which was the highest oratory, and that deep spirituality steeped in the experience that men drew from their own hearts and sick and dying beds they had attended, and graves over which they had stood—that deep spiritual experience which was in the truest sense "unction from above."

After some remarks from a gentleman touching the ignorance of the Hebrew language in the Universities, and a brief address by the Rev. Mr. Davis on bad reading, the President made a few observations, and then he pronounced the benediction, and the proceedings terminated.

SECTION.

R. BAXTER, Esq., Chairman.

The Chairman, after indicating the order of the proceedings, said the subject for discussion was "Associations for Aiding Poor, Enfeebled, and Disabled Clergymen, and the Widows and Children of the Clergy." He did not know an object not immediately connected with the duty of the Church that was more important than that. It was the blessing of this land that all the Clergy within it were educated men; they were

expected to take, and they did take, the position of gentlemen, associating with those in their own station as gentlemen, and, in consequence, their expenditure must be upon a scale measured by the position which they assumed. It was not with them here as it was in a neighbouring country. When travelling through it with a government functionary, on his observing the number of priests there, the former said, "We have 40,000 of these men in our country; but they are the great difficulty of the nation; they are not themselves educated, they do not take the position of gentlemen, they are not qualified to address a public assembly, not qualified to teach in the schools, and therefore we cannot make use of them in the state; they are the difficulty and not the help."

But in England, if there was anything to be done, the Clergyman was there; he was looked up to for advice, and was quite equal to those with whom he associated. So that what was lamented in a neighbouring country was not found here; but on the contrary, the very class who constituted the clergy of the country stood high in the social circle, occupied an important sphere, and raised the *morale* and the tone of the people. There were 20,000 Clergy in the land, and above 10,000 of those had not more than £100 a-year. What was a gentleman, a single man, to do upon £100 a year; and what if he was a married man?—what if he had a family? How could he, upon such a subsistance as that, lay by anything to make provision either for his widow or his family? The income of the great body of those who were curates of the Church was of that standard which must throw upon the benevolence of the nation the great mass of widows and orphans, who in the highest degree deserved sympathy and needed help, and ought to receive assistance, as belonging to those who had devoted their lives to the service of religion and in preaching Christ's Gospel; who had laboured for the benefit of the souls of others, and who were thereby prevented from doing anything which might add to their income for the support of their families.

In how many instances had they seen a Clergyman labouring with the greatest devotedness of soul struggling at the same time with the most pinching poverty, with a family round him for whom he had no means of providing; and when he was called hence, leaving his wife and children to the father of the fatherless and the husband of the widow to provide for them in their destitution? The provision already made for that purpose was far short of what it ought to be.

He adverted to the society established for that purpose—"the Corporation of the Sons of the Clergy," and said that £17,000 to £18,000 a-year was all that was provided for the relief of disabled Clergymen, their widows, &c. All its efforts were very praiseworthy but they were only the beginning of what ought to be a full and wide stream of benevolence directed to the wants he had indicated. It had as its auxiliary only one society—"The Friends of the Clergy," the total income of which was £5,000 a-year, and out of that they had to make their grants; and for every three grants they made from "the Friends of the Clergy" they had no less than 100 applications. It really amounted to nothing, compared with the extent of the want which existed. There were the strongest reasons for greater effort and wider assistance, for the want was extensive and the assistance was poor.

ASSOCIATIONS FOR AIDING POOR, ENFEEBLED, AND DISABLED CLERGYMEN, AND THE WIDOWS AND CHILDREN OF THE CLERGY.

Rev. J. H. Titcomb; Rev. Erskine Neale.

By the Rev. J. H. TITCOMB.

I suppose it would be one of the first axioms laid down in a Social Science Congress that every order in society ought to make provision for the distressed and disabled members of its own body. Whether this would be the case or not, the truth of the axiom is at all events practically conceded by every section of the community. I find, for instance, that one hundred and forty-two trades and professions possess benevolent trust funds, alms houses, or other institutions expressly for their poorer members. The Church of England, I rejoice to say, is not behind-hand in this respect. The "List of London Charities," published by Sampson, Low, & Co., shows that there are certain trusts, in and around the Metropolis for the benefit of necessitous Clergymen and their families throughout the country, realizing annually the large sum of £30,000;* one half of which, or nearly so, appears to be drawn from invested capital.

Such alleviations of distress are, of course, extremely valuable; and it ought to be a matter of deep thankfulness that they exist. From some points of view, however, they are very humiliating; as may be seen by the appeals made "ad misericordiam" for the smallest pittances of assistance, as well as by the thanks which are returned for benefits so received; some of which are printed in the Annual Reports of certain Societies as a means for augmenting their incomes. Who, for example, can read a letter like the following, without being ashamed and scandalized?

"The shirts are most truly acceptable to myself; the flannel drawers to my sons. The calico is indeed a treasure; lately I had to purchase some which was fearfully dear. The flannel shirts, with overcoats, have just come in time for my fourth son, who is about to leave again for India. The sheets are truly acceptable. The cassock vest fits me exactly. My daughter tells me that all the dresses will come in beautifully for the children, and with little or no alteration. I must not omit to thank you for the enclosure, which just paid the carriage.

"You ask about my affairs. I have at this time a bill of £3 owing to the miller, which I know not how to liquidate. I am thankful to say I have no butcher's bill; indeed meat is too dear for us to enjoy, but flour we cannot do without; and, thanks to the Giver of all good, *that* is moderate."

This kind of relief for Clerical poverty may be very useful to the sufferers, but we shall probably be all agreed that it would not only prove more grateful but more truly valuable, if it could be deprived of its exclusively charitable character, and form a part of some more general organization among ourselves for mutual aid and co-operation. It is simply in reference to this idea that I now desire to address you.

*See Appendix A,

It appears to me that a grand corporation like the Church of England ought to institute means for the relief of its necessitous Clergy as a distinct department of its executive; and not to leave it, as it now does, either to the irregular and spasmodic efforts of individual beneficence, or to local benevolent societies, which place the recipients of their bounty on the level of those who sit at the Temple gate, asking for alms. I am aware that in some parts of England there are Diocesan, and in other parts Archdiaconal Associations for this great object; but these are at best partial, and after all they are eleemosionary in their character, which is to my mind their objectionable feature. What we want, as it seems to me is the origination of some system which shall unite the independent self-reliant principle of a Life Assurance or Benefit Society, with the spirit of loving sympathy among ourselves.

To this end allow me to suggest the formation of "*Diocesan Clergy Mutual Aid Associations*," into which, if found successful, many of the existing Societies might possibly be ultimately almagamated. There are several reasons why, if formed, these associations should take a Diocesan character. In the first place, they would create a large number of separate centres of influence, and, investing each with a special territorial interest, greatly increase the general efficiency of the whole movement. In the second place, it would afford a method of speedy and effective organization by means of the ecclesiastical machinery which is already in the hands of our Archdeacons and Rural Deans. While in the third place, it would put our Bishops at the head of the movement, and by securing their paternal co-operation, tend to give it increased weight and solidity.

In discussing the best means for carrying out some general system of the kind now indicated, let me observe at the outset, that my object, in the present paper, will be simply to deal with their general features, and not to enter into any practical details. The details of a measure must always be left to the patient labour of a committee of management; while the first discussion of it ought to be entirely confined to a criticism of its principles, and to an investigation of its proposed outline of action.

Speaking, then, generally, I remark first, that the means to be employed ought to be wholly of a *voluntary* nature. It would never do for the slightest pressure to be put upon the Clergy, either by Church dignitaries, or by local committees. Membership must be invited only; never forced. In the next place, these means should be (as already remarked) of a *self-reliant* nature. There is nothing which fosters helplessness more than an over supply of indulgent help. On the other hand there are few things which redeem poverty from its humiliation more than concious efforts after self help. To receive assistance from some general fund, when a proportion of it, however small, has been contributed by the recipient himself, is far more grateful and manly than to sue for and obtain it "in formâ pauperis."

Notwithstanding the assertion of this principle, however, it will be found necessary, in the third place, that these means should partake also of a *benevolent* character. Though the poorer Clergy be called upon to help themselves, the richer must be invited to assist the poorer.

The union of these two last principles in one society is really nothing new; for it already exists in what is called "The Clergy Fund of the

Church of England Life and Fire Assurance Institution," established in 1840; the proprietors of which devote one-tenth of their profits to the formation of a fund called "The Clergy Fund," for granting aid to Clergymen with limited incomes, in order to enable them to provide for their surviving families by assuring their lives at considerably reduced rates of premium. A society also, called the "Clergy Institute for Mutual Aid," the existence of which only came to my knowledge a few days ago, long after this paper had been prepared, appears to be constructed on a somewhat similar plan; but it has only been lately established, and differs materially from the scheme which I shall presently venture to bring forward. An analogous plan has also long existed in some of our Government services. Thus in the Old East Indian Company's service, a certain number of days' pay was deducted from the income of each officer, which sum was ultimately augmented out of State funds, so as to furnish pensions for the surviving family.

Now, although any such compulsory forfeiture of income would be obviously impossible in our case, and all supplementary assistance from the State out of the question; yet this system appears to supply us with an excellent idea capable of being worked out for the furtherance of our present object.

The plan I propose, then, is that we should all be invited to self-assess our net clerical incomes at a certain rate per cent. annually; the rate ranging between a given minimum and maximum, within which we should be requested to make any choice we pleased. This minimum rate should be fixed at such a figure as practically to place it within the power of almost every Curate to become a contributor; while the maximum rate should be sufficiently high to afford our richer Clergy an opportunity of showing full sympathy with their less favoured brethren. Every one thus annually contributing his quota should be considered an enrolled member of the association—having either, on the one hand, a legitimate right and title to claim a share of its bounty, according to its prescribed rules and regulations—or, on the other hand, the noble privilege of foregoing that right, for the benefit of the general fund. Under this view of the case, it becomes obvious that the scale on which assistance should be given, would be proportionate to the rate per cent. of income contributed according to the life assurance principle; only that (unlike the scale on which assistance is given in a Life Assurance Society), it would rise above its legitimate level out of the resources derived from free contributions. And this advantage would, I take it, be a considerable inducement for every prudent man, not only to become a member of such an association, but at a rate per cent. as high as he could reasonably afford.

With regard to the kind of aid to be dispensed, what I contemplate chiefly is (1) Grants, either during or on recovery from severe sickness, when means are requisite for change of air. (2) Pensions, for those who by age or illness, are rendered permanently disabled for all further duty; and (3) Help for the benefit of the surviving families of those whose health has enabled them to labour up to the time of their death, given either in the shape of grants and pensions, or admission to Orphans' and Widows' Homes.

It may be objected here that the *vis inertiæ*, which would need to be overcome among the Clergy, before they could be persuaded to

join in an extended movement of this kind, would so greatly hinder its formation as practically to render it inoperative. To meet this difficulty however (the force of which I fully allow) let me remind my objectors that the scheme must be supposed to have already met with the co-operation of the Bishops, without which I am afraid it would never prove successful. I propose that our Bishops be requested to regard this subject as an integral portion of their executive, and that they should enter into the regular administration of it with all the earnestness and weight of their official authority.

I venture to suggest, also, that for this purpose, it should form part of their Episcopal routine to bring forward these Associations, and urge them kindly upon their Clergy, whenever they either license a Curate, or institute a beneficed Clergyman. My conviction is, that if the movement commenced vigourously in this way under the immediate patronage of our Bishops, and membership thus became practically enforced upon the Clergy by the influence of their disinterested example, no great amount of *vis inertiæ* would be left to overcome afterwards; especially when it became understood that not only would membership be absolutely indispensable for the obtaining of any advantage from these Associations, but that the extent of the advantage would be proportionate both to the amount and the percentage subscribed.

Supposing, for the sake of argument, that the minimum rate were fixed at one quarter, and the maximum rate at one per cent; and suppose that we confined our calculation by way of illustration to the Diocese in which we now are; I gather from the Clergy list, that, after deductions allowed for a margin of non members, the annual sum raised would be about £460; and moreover, that, taking one Diocese with another throughout the country there would probably be a total annual sum raised of about £10,000.* This is, at the best, a rough approximation of the sum, and one which would probably not be raised within three or four years. For the purpose of augmenting it however, it would be desirable to obtain the co-operation of our Laity, of whom it may be said to their honour that they are always ready to support the interests of the Church, and promote the welfare of the Clergy.

If a certain proportion of influential Laity could, therefore, be introduced into the managing councils of these Diocesan Associations, eligible for such office out of the general body of honorary Lay members, much valuable assistance might be rendered to this good work. Besides which, it might not unreasonably be expected that by special donations and bequests under wills we should eventually obtain a considerable invested capital, out of which either pensions could be given, or Diocesan Homes founded for Clergy widows and orphans. Auxiliary to which means of augmentation of income the practice of having annual collections on some given Sunday in the year, both in Parish Churches and Cathedrals, might be easily and successfully adopted. By a union of all plans, I think an annual income might be raised of very nearly £40,000; a portion of which might be put by continually for the creation of a permanent capital.

The great advantage of working out some system such as that now proposed would be, that instead of only having societies like those

* See Appendix, B.

at present existing, which are of necessity all partial and disjointed in their operations, the Church would then be supplied with a number of well organized and united centres of influence corresponding to, and worthy of its great national character.

While the poorer clergy would be rescued from the attitude of paupers in which they too often now stand, to the disgrace of our whole body, these Associations would constitute an Ecclesiastical net work of self help which would greatly tend to strengthen the whole constitution of our beloved Church; and they would remove, to no little extent, one of those barriers which are at the present moment preventing young men of talent and feeling from entering holy orders.

Let it not be said that this self-assessment of income, (as I have supposed, for the sake of argument) between so low a minimum as ½ per cent, and reaching no higher than to 1 per cent, would either over tax the benevolence of the richer Clergy, or invade the capabilities of the poorer. For such an object, so identified as it would be with the best interests of our own order, and so interlaced with our whole Ecclesiastical machinery, success would be almost certain. Is it not worth a trial?

Would it not be a noble sight to find the Church of this country thus rising up as one man to help itself, and wipe away the reproach of past forgetfulness? Let us resolve to make the attempt. In doing so I believe, Sir, that we should be building up a temple of love and unity among ourselves, which would stand as an enduring monument of peace, when divisions of opinion might otherwise tend to separate us; we should be pursuing a species of moral and social architecture which would bind us together by our common wants and mutual sympathies, and erecting in our midst an all-enduring proof of the vital power of Christianity from which the song of the widow and orphan would often rise up to bless us, when we ourselves have been taken to our rest.

With these thoughts I commend it to your consideration. And I respectfully submit, as a practical conclusion of the whole matter, that if, in the discussion which shall ensue, this scheme approve itself to your judgments, it be then referred for further inquiry and arrangement —either to a select provincial committee nominated out of the Clergy of this neighbourhood, with a view to the formation of some kind of tentative association for the Diocese of Gloucester and Bristol—or else to a London committee now to be nominated, receiving instructions to draw up a Report upon the subject, and present it to the forthcoming Church Congress assembly in the year 1865. Or if it be ruled that this Meeting of Congress is unable, as such, to come to any definitive resolution on the subject; then I conclude by inviting such friends, Lay and Clerical, now present as may be desirous of carrying out these views, to withdraw after the termination of our present section for the purpose of nominating a Parochial Committee, which shall consider the subject more fully, and take such steps as they may eventually deem desirable for its furtherance and successful issue.

APPENDIX A.

Clergy, Orphan, and Widow Corporation, or Corporation of Sons of Clergy		£18,025
Society for the Relief of Poor Pious Clergymen		2,445
London Clergy Widow Fund		1,000
Bishop Porteus' Fund		210
Ashton's Charity		300
Richard's Charity		600
The Cholmondley Trust		4,500
The Thomson Hankey Charity		300
Arnold's Fund (about)		300
Canes' Charity (say)		100
Friend of the Clergy Corporation		5,625
Clergy Provident Society		229
Poor Clergy Relief Society, (average)		3,000
Bromley College, (about)		1,600
Clergy Orphan Asylum, (included in the first in this list)*		
St. Mary's Hall, Brighton		1,319
Clerical Education Aid Fund		900
*Additional Clergy Institute for Mutual Aid	£142	
*Poor Pious Clergy Clothing Society	800—	942
		£40,458

APPENDIX B.

I take the largest Deanery and the smallest (*i.e.*) Bristol and Fairford. The first would yield about £65 per annum, and the last £25; or at the rate of £45 each. To be safely within the mark, I take it at £40 each.

There are 14 Deaneries in the Diocese, multiply by 40, this gives £560. And again, to be within safe range, call it £460.

There are 28 Dioceses. Take an average for each, of £360, instead of £460, this will give £10,080; say £10,000 a year.

ASSOCIATIONS FOR AIDING POOR, ENFEEBLED, AND DISABLED CLERGYMEN AND THE WIDOWS AND CHILDREN OF THE CLERGY.

By the Rev. ERSKINE NEALE.

It would be a waste of words were I to dwell at any length on the glaring anomaly which exists with reference to those who minister in the National Church.

Other professions—the Army, the Navy, the Civil Service—have their Retirement and Superannuation Fund; none exists for those who serve in the National Sanctuary. The "Worker," when his work is done, and when he has exhausted his strength and his means in the performance of his duties, finds no provision made for him either by the Church or by the State.

The plea of long, faithful, and earnest service may avail *others;* it is unheard when it is uttered respecting *him.*

This injustice is a source of weakness to the Church. Those remain, *perforce,* in her service, who, conscious of diminished powers, sigh for retirement, and long to be free from responsibility.

At no period of her history has the Church greater need of vigorous service than now. The existence and impartial operation, on *a liberal*

scale, of a Superannuation Scheme, would materially strengthen her cause. Observe, on this head, the policy of the Wesleyans. Their Preachers are all men in the full vigour of life. The moment a man begins to flag or fail they superannuate him; or, they remove him to some retired post, where declining energies—the faltering intonation—the wavering memory—the failing voice, are less exposed to observation. Nothing is effete either in their measures or their men.

Nor, in touching on this point, must the truth be withholden that for the Levites the period of active exertion in Holy things, as indicated in Scripture, ranged from 25 to 50 years?

The Sacred Record says, "From twenty and five years old and upwards they shall go in to wait upon the service of the Tabernacle of the Congregation, and from the age of fifty they shall cease waiting upon the services of the Tabernacle, and shall serve no more."

This Scheme of Superannuation is not visionary. It is no impracticable proposition. It requires sifting, and fashioning, and moulding; but is capable of being carried out in a way worthy of the claims of the aged Servant of the Sanctuary, and worthy of his sacred calling. It should not, it is humbly submitted, be a mere pittance. It should be a provision. Its minimum allowance, surely, should not be under £75 per annum?

How raised? It is suggested,—and, pray, be kind enough to remember that these are but suggestions, to be ventilated and matured by abler minds,—that every Clergyman, on his institution to a living of £200 per annum, should, along with his institution fees, pay to the Bishop's Secretary £1 towards the creation and support of a Superannuation Fund; that institution to a living of £400 a year and upwards entail a fee, for the same purpose, of £3; and that institution to a living of £500 a year and upwards entail a fee of £5;—while, to prevent this regulation pressing unduly on the holders of small preferments, it is understood to *apply to no living* under the annual value of £200 nett income.

Add to this a proviso that all Beneficed Clergymen whose nett income exceeds £200 per annum, should pay to a certain officer,—say, for the sake of exactness, to the Treasurer of Queen Anne's Bounty,—fifteen shillings annually—no very crushing tax! And, yet, those who deem themselves tolerably well versed in Church statistics, affirm that from these two sources jointly, an income would accrue, for Superannuation purposes, closely approximating three thousand pounds per annum. It would not remain long at this figure. Helpers among the Laity would arise. There are earnest and sympathising Churchmen in that body already on the look out for a proposition of this nature, and would joyfully hail its announcement.

The Superannuation has a further recommendation—it would strengthen the hands of the Bishops.

Many a Prelate who cannot bring himself to say to an enfeebled and exhausted brother, "Retire," when he knows that "*retirement*" would be another word for destitution, would gladly point to an existing Superannuation Scheme, in certain cases, as a ready, desirable, and not dishonourable expedient.

It is related of the late Bishop Blomfield, that when waited upon by two very bustling and somewhat noisy individuals, for the avowed purpose of persuading him to remove at once from his sphere of labour

an aged Curate, he looked up suddenly, after listening to the first burst of the indictment and said calmly

"Well! what fault?"

"His voice fails him, my Lord," was the reply; "his eyesight too, for he blunders over his manuscript. His memory also, for he sometimes reads the wrong lesson."

"His fault?" was again the Bishop's enquiry.

"He very often" said the other gentleman with alarming gravity, "omits the prayer for the High Court of Parliament, even on the eve of a division. Only conceive this! on the very *eve of a division.*"

The Bishop's sole comment was the renewed enquiry—"His fault?"

No immediate reply coming, the Prelate after a slight pause said—"Gentlemen I will tell you his misfortune and his fault. His *fault* is that he is worn out in the faithful discharge of his daily duties. His *misfortune* that he belongs to a profession which, sad to say, has no retiring fund. You ask me to cancel his licence; and thus to deprive him of his curacy. I must decline being a party to so much cruelty."

It may further be remarked that the superannuation scheme is not merely a merciful but an imperative measure.

Mr. Baker, the patient, courteous, and vigilant Registrar of "The Sons of the Clergy," writes me thus: "the number of aged and *disabled* Clergymen whom we have relieved during the year 1863 was fifty-six. Others of the Clergy 160."

A most attached and untiring friend of the Clergy thus counsels me:—"The Church must originate the enterprize. The first movement must be made by the Church. The Laity will adopt it right heartily, for they see its *necessity*. But the Church must show she is in earnest about the matter, and must take the initiative."

Passing away from "The Superannuation Scheme," I now approach that for "The Relief of the Clergy Widows and Orphans." Existing societies have shewn themselves unequal to meet the pressing exigencies of the case.

The "Sons of the Clergy," an admirably managed charity, grant pensions of £10, £15, £20; and in some few cases of £25, to Clergy-widows; but I submit, with a degree of deference not assumed but real, that we require a society in which £40 shall be the minimum, and not less than £70 the maximum allowance.

The "Friend of the Clergy," another charity, has endeavoured to meet the call for help; but in a way that only shows the magnitude of the evil. At the November Election, in 1863, the number of candidates was 81. The number of annuitants to be elected *three!* At the May Election, in 1864, the number of candidates was 75. The number of pensioners to be elected *four!* On a closer scrutiny of the polling papers, additional details of sorrow and suffering appear. One lady had been six and twenty times a candidate; another, twenty-four; another, twenty-three; another twenty.

Imagine the suspense—the agony—the weary waiting—the bitter disappointment—the tidings of rejection—the burst of sorrow—the smart of ill-deserved defeat endured again, and again, and again during these recurring years of struggle and privation!

I contend that a Clergyman's widow should be *spared all this.* The expense of canvassing—the pain of failure—the sickness of hope deferred—the uncertainty of promises—the breaking of pledges—these evils ought not to be her's to encounter.

In *her* case, also, I confidently submit, the annuity should not be a paltry pittance, but a *provision*. The benefactress of her village—the open hand that had been accustomed to give—the heart that had ever been ready to sympathise, should not be riven by sorrow and wrung by want, in the chill of life's evening. In her *perforced* and involuntary retirement from the parsonage, the *past* should not be forgotten. The quiet deeds of mercy of many a clergyman's wife are almost as valuable as some of her husband's sermons. They are the outflow of a noble, generous fountain, that, in its hour of sunshine, always sent forth to the needy healing waters.

But, funds—funds: How are these to be raised? What source is to provide "The Widows' Fund"? Are we to create it by adding to the list of private subscriptions which already press heavily upon the parish clergy? By no means. Let it be raised entirely by a biennial collection in all our Churches. Surely, we need not shrink from this? Surely, we need not feel a sickly delicacy at bringing such a subject before our hearers? Never can we be out of place when we take up their cause whom *the State deserts*. Never are we more in our duty than when we plead for the widow and orphan of the servant of the Altar. And where is the place more appropriate for the mention of their privations, their necessities, and their reverses, than the Sanctuary—the Home of the Lonely?

The effort, to be successful, must be general, sustained, and hearty. The work cannot be done by piecemeal. We have a most simple but noble organisation by which to effect it: The Parish—the Rural-Deanery—the Archdeaconry—the Diocese.

It must be a strong pull, and a long pull, and a pull altogether.

To prove what may be effected by a general collection, two simple facts may suffice. In 1853, the "Society for the Propagation of the Gospel" raised, by a Queen's Letter, £28,370. In 1851, the "Church Building Society" collected, by a Queen's Letter, £25,314. "Yes," you reply; "but those amounts were gathered under the quasi-sanction of the State. Queen's Letters are now no longer issued—they are things of the past."

Granted. Then come nearer home, and take a fact of more recent date: it will serve to show, if it does nothing more, what may be achieved by hearty co-operation even in a very limited area. In 1863, —stimulated by a letter from Lord Arthur Hervey, our Archdeacon—we collected in the Archdeaconry of Sudbury, for "the Distressed Manufacturers" £1,583. Every parish had its collection. That was the secret of our success. The highest collection was that made in St. Mary's Church, Bury St. Edmonds, £70 15s. The lowest collection was that which proceeded from Great Wratting, 16s. But the entire amount was no less than £1,583.

Now if in a *single* Archdeaconry, and that embracing by no means a very wealthy district, such an amount could so readily be raised by an united effort of the Clergy, what sum might we not hope for if each Parochial Minister would take care that biennally in his Church the claim of the Clergy, widow and Clergy orphan should be duly and deliberately dwelt upon.

Are we never to learn our own strength? The remedy, then, for the Clergy widows' poverty is *in our own power*. All that is wanting is a united effort on the part of the Parochial Clergy. Means, appliances, opportunities, *all are their's*. Nothing is wanting but *the will*.

With these facts and figures which I have ventured with heartfelt diffidence to present to you: am I too sanguine in indulging the hope that *one* practical result of the memorable "Bristol Congress" may be a "superannuation scheme for the aged and enfeebled Clergy;" and a "General Annuity Fund for their widows and daughters?" God grant it! How many a heart would be cheered by it: how many a sorrow soothed!

The next subject on the paper was "Church Finance;" and, that being germane to the questions treated in the preceding papers, it was resolved to take the papers on that, and let the discussion follow.

CHURCH FINANCE.

REV. DR. HUME; REV. C. B. TAYE; ROBERT BRETT, ESQ.

BY THE REV. DR. HUME.

THE subject of Church Finance is so large, that if I were to attempt to embrace the whole of it in a paper of twenty-five minutes duration, I should be obliged to write in aphorisms. In other words, I should be able only to string together a number of resulting propositions, and I should not be able to show the thread of reasoning from which they are suspended. This would be unpleasant to the speaker and unsatisfactory to the hearer, and therefore is not desirable on any ground. Hence I shall be obliged to exclude from consideration some points of importance, such as the extension of the frame work of the Church, including the erection of fabrics; and your attention will be called to the examination of a narrower area. The points which I wish specially to notice, are,

I.—Support of the Clergy and of Ordinances.

II.—Maintenance of Auxiliary Agencies, (e.g.) the Societies and Institutions of the Church.

The maintenance of the Clergy may be shown to consist in the application of three great principles.

By the *first*, each locality, but not each generation provides for itself. Thus, tithes were set apart at a particular period, but for all time; and the present generation can enjoy their possession without any sacrifice; indeed some placidly contemplate the allocation of them to secular uses. The same principle operates when a Church is endowed with land, or with money from local proprietors or subscribers; that is to say, one generation provides for all future ones who shall occupy the same district.

Though this plan is free to be used by all religious communities, it is known almost exclusively in connexion with the Established Church; in other words, the Church capitalizes and invests, while other religious bodies treat donations as income, along with subscriptions. At present, such alienations of property for Church purposes are extremely rare; partly because the whole face of the country has long been covered with parochial institutions, and partly because the tie

between the possessors of property and the labouring poor is less intimate than when all were either landlords or tillers of the soil. But, inasmuch as the same necessity exists, or even a greater one than in the days of our fathers, as large communities have been called into existence at particular spots, for the purposes of gain, it is morally incumbent upon possessors of property to build and endow as in former centuries; and several, we are glad to say, have in our own days recognised the obligation.

The great advantage in such a case is, that the question is closed for ever; because, provision being made, less or more, for the maintenance of ordinances in all time, the servant of God can give himself unreservedly to the work of the ministry. But the corresponding disadvantage is that pecuniary independence is unconsciously associated with independence of a different kind; and that as the people pay him nothing directly, the feeling goes that he owes them little, until intercourse and reciprocal interest may exist only in name.

By the *second* plan, each generation, but not each locality, provides for its own religious necessities. Thus, the rich districts assist those that are poor; the strong support the weak; and, instead of each subdivision being regarded as a distinct unit, the finances of several are combined, in whole or in part, for the benefit of all. The best illustration of this plan is found in the Free Kirk of Scotland, where endowments, in the English sense, are unknown. Yet, immense sums of money are collected annually for what is called the Sustentation Fund, the whole country being regarded as one large union; and a certain *minimum* stipend is secured to every minister, not only for the present generation but year by year. This is a new and wise adaptation of the voluntary principle, and one from which we ourselves might take a lesson. There are many who would not give £1,000, nor even the half of it, to be invested at 3½ per cent., but who would willingly give £50 per annum during life and prosperity, leaving to others to step in and occupy their places, when time or circumstances might render their aid no longer possible.

By the *third* plan, each generation, and each small locality, provides religious ordinances for itself;—the principle of limited liability being thus recognised both in time and space. This is the system which is almost exclusively in use among Protestant Dissenters, and it is the most faulty of all. For, if a generation forget its duty, the religious resources of the country, at least, of that part of it, are seriously diminished, though the material prosperity may go regularly forward; and the ministers of religion fall back towards the condition which Macaulay says was common in the reign of Charles II. Or if, on the other hand, a locality becomes impoverished, and therefore unable to do its duty as before; or, if it becomes covered with an ungodly population who are merely unwilling, the same effects are produced. The Gospel languishes for want of adequate support; the lamp flickers for want of oil; and, in extreme cases, the spiritual medicine is withdrawn, at the moment when the sickness is most intense, and when the cases calling for relief have become largely multiplied.

But, supposing all things to go on well, one compensating disadvantage is never absent—viz., the Minister is too dependent on his people, and instead of leading them he is often led. More frequently, however, he occupies an intermediate position, analogous to that of a Newspaper Editor. While appearing to regulate and control popular

opinion, he is simply flashing back againthe rays of public sentiment which have passed through his own mind; and, like light transmitted through cathedral glass, it is the same ray, but with a slight admixture of ecclesiastical colouring.

Payments under this head include pew rents, the offertory when used for the support of the Minister and surplus-fees. The last mentioned source of income is the least important. Except in special cases it is small in amount, and it is subject to so many contingencies, *e.g.* the diminution arising from the subdivision of parishes, that it requires only to be mentioned. Each of the other points, however, calls for a few special remarks.

(1.) Of Pew Rents.—I may express my opinion in a single sentence, when I say that I regard them as a necessary evil. On the one hand they are at variance with the theory of our Church, which makes the floor of the House of God the common property of all the worshippers. On the other hand, what would we have done without them during the last 50 years? If Pew Rents had not existed, bad as the condition of our great towns is, it would have been much worse. Of the Churches which they contain, hundreds would never have been built; and tens of thousands among the people who are now devotedly attached to our service, who are the fruits of her teaching, her ornaments, and her defenders, would have been separated from her communion as rabid voluntaries, and joining in the unholy cry of "down with her, down with her, even to the ground." Nor is the amount of income raised in this way, an inconsiderable item. It is true that it constitutes but a small percentage of the whole income of our Church, while it is almost the only way in which the Ministers of Protestant Dissenting bodies are supported, Yet small as that is, I would not abandon it needlessly nor rashly, but would leave to the operation of time, and to causes which are at work, its general extinction. It appears to me, therefore, that the unqualified censure of pew rents shows at least as much forgetfulness of past benefits as it does remembrance of present principles. I can admire, as well as any one, the beautiful bridge which spans the ravine, as a model of convenience and a triumph of engineering skill; but it is not necessary to forget, and I will not forget the humble plank which used to carry me safely over the river.

(2.) The Offertory, when used for the support of the Clergyman, is in some respects better than pew rents, and in some not so good. I do not now speak of the offertory in general, nor shall I here pause to examine the statements frequently urged respecting its scriptural precedent, simple character, historical use, growing frequency, or modern success, and confine myself to a single point. It appears to me that what the offertory gains in the superiority of its principle, is more than lost, for the present at least, in defects whose practical tendency is to injure. We object to the system of Protestant Dissenters, that the Minister is too much under the control of the congregation; that the influence of the latter is not always exercised in a generous and Christian manner; that one set of ministerial qualifications is cultivated to the neglect or the destruction of many others; and that the old paths, including the routine of parochial fidelity are avoided, while there is a constant yearning after something new. The objections are undoubtedly well founded; and the remarks apply to several of our own Churches, inasmuch as these are managed financially, on dissenting principles.

But the point is, that bad as Pew-rents are in this respect, the Offertory, when used for the maintenance of the Clergy is still worse. It is a step yet further in the same direction; for it exaggerates the evil and gives intensity to the objection. The pew-rent system is a thermometer by which any change of temperature in the congregation is felt slowly but surely: the Offertory system is a thermometer by which it is felt instantaneously. In the one case, the minister of the Gospel feels the degree of his acceptance from year to year, or rather from quarter to quarter: in the other case, it can be made to tell on him *de die in diem*, or rather from sermon to sermon. It is not every one who would have grace sufficient to rebuke popular sins, or to declare the whole counsel of God, when his doing so might have a marked effect upon his domestic arrangements for the past or ensuing week. I do not say that these defects are incurable, on the contrary I believe that they are not so, but simply that they exist. And they are worthy of consideration by those enthusiastic spirits who believe that the Offertory, like popular medicines, will meet the case of every patient; and who are so pleased with the contemplation of it from one point of view, that they never look at it from any other. If a moderate endowment were attached to every Church, before the Offertory was recognised as a source of Clerical income the Clergyman would be placed in part beyond the operation of popular caprice. Or, if the portion intended for his use were reckoned first, the deficiency falling on societies and institutions, he would be still better secured. But when, as in some modern instances the faithful minister is *last* thought of, the portion which falls to him from this source, may at any time become, and in some cases is at present nothing!

The kindred subject, the support of ordinances, is a very simple one, when divested of all extraneous matter. The theory is, that when a public institution has been founded by some generous donor in our own times, or handed down to us as a valuable legacy from our fathers, we should maintain it in order and efficiency for our own sakes, and pass it on unimpaired to those who shall come after us. Such an institution is a parish church. It is at least as important as a Town Hall; it is a centre of instruction as valuable as a library or museum; it is as accessible as a drinking fountain; and beyond all these it is associated with hallowed traditions, blended with the tender thoughts of love and of fatherland. Now, when a person who is benefited by such an institution, refuses to keep it in good order and condition, he reminds one of the villagers, to whom a public clock was presented, and who sent a deputation to the lady, whose gift it was, to ascertain who was to pay for winding it up!

Besides, we toil for the sake of posterity, that they may sit under their vine and their fig tree; and we know that many of the works of the present generation will be remunerative only in the next. And if we perform the greater tasks and larger duties, much more should we perform the smaller. Inasmuch as we build for their sakes, *a fortiori*, we should preserve from dilapidation; since we plant, much more should we water; in short, when we erect and endow churches, much more should we be ready to sustain or restore those which we have inherited, ready to our hand.

If the parish Church were merely a theological lecture hall, in which boxes and stalls were rented by subscribers and proprietors, its claims upon public attention and public sympathy would be very small. This is the point of view from which a Dissenter looks upon it, as

preaching with him is primary and worship secondary; and the Church is not made the centre of religious influences, which are felt continually in our case, to the utmost boundary of the parish. It is important that we should instruct our people well, and show them that Church Rates are inseparably bound up with Church Finance. The last few years have taught an important lesson to us all. The principle had been overworked, and erroneous statements had been widely circulated respecting the names of those who owned allegiance to our Church; till more than once the great council of the nation gave evidence of doubting whether our mission was accomplished. But it was only necessary to draw attention to the subject, to clear away the mists from the minds of thoughtful men, and to put the truth prominently forward, when the honest heart of our great nation began at once to pulsate again with its accustomed regularity.

These researches would be incomplete without some notice of the Geographical distribution which takes place in our large towns. There is a self classification of the people which is constantly going forward, the poor congregating in large masses in one district, the middle classes in another, and the rich in a third. The result is that one parish or ecclesiastical district consists exclusively of the poor, and another of rich; so that where Clerical labour is light, there is good society, kind hearts, and open purses; while in the localities where it is heavy, there is much to deter, there is little or no help, moral or material, and the demands upon the Clergyman for pecuniary aid are incessant.

But the effect upon Church Finance is, that in proportion as a district becomes poor and populous, the support of the minister is withdrawn. Pew rents for example, gradually diminish, until they are scarcely sufficient to defray the expenses of public worship, and there seems to be no alternative but to increase the endowment or to close the Church. A large number of such cases has been met by the Ecclesiastical Commissioners during the past and present years, but many others have not been met. The Offertory in such cases would afford no relief, indeed it would often drive away the majority of the attendants: for the fact simply is that religion is not self supporting in districts exclusively poor, especially if they be to a large extent godless. Our Parochial system is deserving of all praise in matters Clerical or purely spiritual: but when we apply it to financial matters, with which it was not intended to be connected, it fails utterly. The old theory, that every Parish contains its own three elements of rich, poor, and middle classes has long been abandoned: and for thirty years Unions have been adopted, on large areas combining all classes, for the support of the poor. A similar enlargement has been made of the Parochial limit, in reference to the erection of school-buildings; yet we go on from year to year in the Church, on the principle that the finances of every cure should be kept distinct, though the experience of every day shows us that it is utterly false and impracticable. If we were obliged to go back to Pew rents or the Offertory in our large towns, we ought to regard the whole community as the unit, in short to constitute *Unions* in which the superabundance of the rich would compensate for the insufficiencies of the poor. This we have practically done in Liverpool, by the founding of the Church Aid Society, which raises funds over the whole town for free grant purposes. Two of these are, to defray the expenses of public worship in the most destitute districts, and to supplement the incomes of hard-working and ill-paid Incumbents.

Our Protestant dissenting friends are strangers to our difficulties; because, having no tie of permanence to any particular place, they remain in it only while it is self-supporting. Like the nomad tribes of the East, when the pasture is eaten up they strike their tents and move on—deserting the ancient chapel in a locality which has become poor, and replacing it among the settlements of the rich. It is thus that I show upon the map upwards of fifty sites of deserted Chapels in Liverpool; while smaller numbers can be shown in Manchester, Birmingham, Leeds, and Bristol, and much larger numbers in London. These facts demonstrate to us that Voluntaryism never can evangelise England's poor, and, indeed, the attempt is hardly made; while the boasted increase of Chapels is a mockery and a delusion—the building having only changed its spot, as the boy said the leopard did, by removing from one spot to another spot.

I had intended to notice other subjects, subsidiary and supplementary, but time fails me. I wished to prove (1) that in the matter of Church Societies and Institutions we might raise far more money than we do; (2) that the middle class, from which the Wesleyans and Independents obtain large sums, is seldom appealed to on behalf of the Church; (3) that no principle of giving is followed, though of late years one has been advocated; (4) that the stereotyped guinea is the hundreth part of one subscriber's income and the ten-thousandth part of another's; (5) that it is the fifth part of one man's realised property and the fifty-thousandth part of another's; (6) that we do, from day to day and from year to year, in a scramble, that which should be done on a well-matured system; and (7), as a consequence, that the Church does not produce five shillings in the pound of the results which might be obtained, almost without any greater expenditure of labour. I intended, further, to show (8) that, instead of cultivating the whole field, we till only small fertile portions of it—or, as we otherwise say, that the willing horse is driven to death while the unwilling escapes; and (9) I intended to fortify these positions by statistical results.

I could show you (*a*) that in a town of nearly half-a-million inhabitants, half the support of the public charities is given by 689 individuals, and (*b*) more than three-fourths of it by 1,500 persons; (*c*) that 122 men are the great supporters of Church Institutions and the builders of Churches and Church Schools; (*d*) that of all who subscribe to Church objects, more than 50 per cent. subscribe to only *one* object; and (*e*) that, on the whole, there are only about one-tenth the number of subscribers which we are entitled to expect.

It is something to be able to announce the simple facts, and at some future opportunity I may be able briefly to discuss and explain them.

CHURCH FINANCE.

By the Rev. C. B. TRYE.

Many points may be discussed under the head of Church Finance, but I propose to confine my observations chiefly to the various methods which may be suggested for raising and expending funds in support of the mission of the Church of England. As members of that Church it is our duty to carry on the sacred work assigned by our Divine Master to His Apostles. The more prominent agencies for this work are

Associations for building and endowing Churches, for the religious education of the young and for missions to the heathen. But the long established method of providing for Christian worship by Church-rates must first claim our attention. The discussion of this question in its political aspect may not be suitable on the present occasion, but I believe all present will agree that this legal provision for the maintenance of the fabric, or an equivalent, is necessary. In this brief notice of Church-rates, I must not omit a practical difficulty in enforcing them which is often overlooked. This subject is a matter of considerable importance. In large and populous town parishes, the apathy of Churchmen with respect to the Mother Church is often a greater barrier, than the opposition of Nonconformists. In these cases the support of the District Church is thought to be a sufficient discharge from all claims of a kindred nature, but in newly erected Churches this ancient provision for public worship is often inapplicable, other means of support must be found, such as pew-rents, or the offerings of the congregation. By this last mentioned system, efforts to make the House of God free to all, without respect to persons, have in some cases been eminently successful.

The object of our enquiry, however, is not so much the support of existing Churches as the extension of the means of grace: our work is to provide more temples dedicated to God's service, more schools, and a greater supply of foreign missions. It is sometimes thought that funds for this work may easily be found, when the amount of wealth possessed by Churchmen in this country is observed. But while some noble instances of liberality and self-denial are noticed, and gratefully acknowledged, there is a large portion of the outward members of the Church to whom the propagation of the Christian faith does not appear to be an object of much interest. We have to consider then how the great body of the people may be interested in the work of the Church, which is to proclaim the truths of the Gospel in foreign lands and in those dark corners of this country, where congregated masses dwell in misery and sin. Under the divine blessing this work may be promoted by united prayer and the combined action of Clergy and Laity. For a great and increasing obligation rests upon them in their *corporate* as well as in their *individual character*, to labour for the promotion of Christian Knowledge. Hence the necessity of Associations for home and foreign missions. A few details of such Associations will not be out of place at the present time. The required machinery of a work is often arranged before its cost is provided. There are Metropolitan and Diocesan Associations inviting the sympathy and pecuniary support of members of our Church, and this, we believe, will not be refused, if, not only their object but also the principles of their management and working are generally approved. But it has been complained that in many of our great Church Societies, the representative system is almost lost sight of. Important Branch Associations, which effectually promote the objects of the Branch Institution, have rarely any voice in the distribution of what has been to a large extent provided through their instrumentality. Some change in this respect, perhaps the adoption of a system like that of the Church Institution, with the systematic audit of accounts, and a liberal distribution of the Financial Statement amongst its friends and the public at large will do much to inspire general confidence. The representative system alluded to has more frequently been adopted in Diocesan Associations. Great encouragement has been given through them to the building and

endowment of Churches, the erection of schools and pastoral help in populous Districts. By way of illustration I adduce some movements of this kind in the Diocese of Gloucester and Bristol.

In 1837 a Society for the Building and Endowment of Churches, was formed under the management of separate Committees, in the Archdeaconries of Gloucester and Bristol. By grants, amounting to £20,000 in 20 years, it promoted the erection and partial endowment of 16 new Churches in the Archdeaconry of Bristol, and of 13 new Churches, and the restoration and enlargement of 39 others in the Archdeaconry of Gloucester, the disproportion in the number of cases aided arising from the different arrangements of the two Committees. This Society was succeeded by the present Diocesan Association, embracing three objects:—(1.) Church Building. (2.) Church Endowment and Parsonage Houses. (3.) The Erection of Schools.

In the Committee of Management the Clergy and Laity in all parts of the Diocese are represented. Grants in six years, amounting to £6,444, which have been made to nine new Churches, to 57 Churches restored, and to 59 Schools, have called forth an expenditure of £110,610, providing 8096 additional free seats, and accommodation for 5011 children in Parochial Schools.

Other Institutions of a similar nature have doubtless been equally or more successful in promoting the objects in view. For this home mission, as well as for our foreign efforts in the propagation of the Gospel, we are to enquire how funds may most conveniently be raised. The means most frequently suggested appear to be:—(1.) Public Meetings. (2.) Periodical Collections either through individual agency or after Sermons at Church. (3.) The Weekly Offertory.

1.—By Public Meetings for religious Societies an interest has been excited in their favour, which efforts of a more private nature failed to arouse.

But this excitement often passes off without effect. A large assembly listens to the advocacy of a distinguished member of the Society, is interested in his details of Missionary work in foreign countries, or of relieving spiritual destitution in populous home districts, and for the moment there appears to be awakened a lively sympathy with the speaker; but the meeting not unfrequently ends in a mere transitory approval of the object, even with a fair collection at its close there is no addition to the subscription list. This mode of raising Church funds is viewed by many well conversant with the subject as applicable for *special* occasions only, but not to be depended upon as an ordinary agent.

2.—In Periodical Collections for charitable or religious objects, by house to house visitation, those engaged in it, probably district visitors, are frequently disappointed. The system is not acceptable to the great mass of the people. Whilst *some* are glad of this opportunity of making their monthly or weekly offerings, *many more* regard such visits with special disfavour. I shall presently advert to a far better mode of receiving such contributions. But periodical appeals by sermons are of a character different from those we have considered—they may be profitably employed when there is no weekly Offertory—and even when that is assigned to a special object, an appeal in its behalf cannot be out of place. On such occasions the preacher invites the sympathy and Christian feelings of his hearers, while he enforces the duty of giving of their worldly means to the promotion of God's glory. Local and other circumstances must regulate the frequency of such appeals.

But there are few instances in which they may not be at least quarterly, and in many cases a monthly appeal will not be too much. The habit of giving is strengthened by the opportunities offered, and this consideration introduces the last point for discussion.

3.—The *Weekly Offertory* is an ancient practice of the Church, and the most legitimate mode of collecting funds for Church purposes. Objections previously entertained to its adoption have disappeared, as it has become better understood, and in those parishes, where it has been fairly tried, the attempts have been generally successful. Its introduction, however, should not be made without mature consideration, and a proper regard for the feelings and wishes of a large portion of the congregation. If a Clergyman is at any time required to consult the wishes of the Laity, upon whose co-operation, under the Divine blessing, the success of his efforts depends, he surely should take this step, in the introduction of that which, from its disuse, has become a novelty. The use of the Offertory is happily no longer regarded as a sign of a party, but from its appearance of singularity many are unwilling to adopt it.

This difficulty would be removed, if only, as a trial, it could become for a time the general practice in a given district; and it would be well, if on the opening of each Church, either restored or newly built, this weekly collection were at once adopted. Then would there be found a lawful and most effectual means of advancing the pecuniary interests of our Home and Foreign Missions. The result of various trials, both in towns and rural parishes, which have been made known to the public, must encourage others to pursue this course for collecting funds for the wants of the Church or for local charities. The collections in small agricultural parishes will bear comparison with those of large town congregations. If, however, it be imagined that the sums collected are the large contributions of a *few*, rather than the free-will offerings of the general congregation, the statement of Leeds Parish Church will remove such an opinion. The analysis of various coins there contributed during nine months may be interesting:—

		£	s.	d.
£5 and £6		30	0	0
Sovereigns	133	133	0	0
Half sovereigns	62	31	0	0
Crowns	28	7	0	0
Half crowns	494	61	15	0
Florins	239	23	18	0
Shillings	4,087	204	7	0
Sixpences	7,671	191	15	6
Four penny pieces	2,763	46	1	0
Three penny pieces	7,765	96	18	9
Copper		87	5	0
		£913	0	3

I am likewise informed that in a poor London District from £4 to £5 is often received in copper. But I believe the introduction of the Offertory has rarely been more successful than in St. Paul's, Walworth. In this Church we find that through this means not only are various local charities supported and missions assisted, but that public worship is maintained without the payment of Pew-rents, only recently abolished—and by gradual advances, in five years the collections have reached the highest point, £1,011 3s. 0d. to Easter 1864. In adverting

to these weekly collections for Church purposes, I am supplied with the particulars of a remarkable instance. In St. Luke's, Bedminster, the alms are received in fixed boxes instead of by plates handed from pew to pew. In 1863 the amount received was £179 16s. 6d. in 22,937 pieces, and in six months ending June 1864, the receipts were £92 10s. 1½d. contributed in the following pieces, gold 4, silver 1836, copper 8,705, total 10,545. These most voluntary contributions are given by the inhabitants of a District in which the rental of a very large majority of the houses does not exceed £10 per annum.

Other instances of the successful introduction of weekly collections might be adduced. No other means can be found so valuable in the hands of the Clergy, aided by the willing co-operation of their several congregations, for promoting the sacred work of the Church Offerings made in the house of God, and for Christ's sake, with an earnest desire to enlarge His kingdom upon earth, are thus the acceptable tokens of a truly Christian spirit—and for the exercise of such spontaneous almsgiving there should be an opportunity given. If the Offertory were viewed with such feelings there would be no suspicions of novelty in its introduction, and it would become more general. Its use however is growing year by year, and if we turn to Ireland we shall observe the practice almost universal in that branch of the united Church. The alms there collected are either assigned to the poor exclusively, or divided between that object and the expenses of the Church, and the contributions I believe are in fair proportion to the Protestant population of the Parish. More need scarcely be said of this mode of collecting funds for Church purposes, and it would further commend itself to general approval, if the amount collected and the manner of its expenditure were always made known to the contributors.

In one Church to which I have alluded, a card is placed upon each box, specifying the receipt of the previous Sunday. But there is one great advantage of the Offertory which may be noticed in conclusion, viz., that in addition to the facility it affords for raising the funds for home or foreign missions, it has in some instances been the means of providing for Christian worship in new Churches without Pew-rents, or untasteful appeals to Congregations, in others for defraying expenses which may not be legally charged on Church-rates. But here I may observe, that the Offertory in taking the place of Pew-rents is not to be expected to supply the need of endowment for the Clergyman, but for the ordinary expenses of public worship.

I have dwelt, perhaps, too long on this portion of our subject, but it has appeared to me that in discussing the question of Church Finance, I could not omit giving this point a prominent place, as the most effectual mode of providing for local wants, and for the support of those Church Societies to which I have alluded. Other questions might be raised for the support and extension of the Church, but these would partake rather of a political than practical character, while the points I have endeavoured to discuss are those which immediately concern every Parochial Minister, and his congregation, and finally the times in which we live render the question doubly interesting, the Christian has every reason to ask for additional funds to carry on the work of the Church. More opportunities both of public worship, and of training the young in the principles of the gospel are needed for a growing population, while the daily extension of British

interests in all parts of the world increase our responsibility as disciples of Him who left the solemn command to preach the gospel to every creature.

May the fulfilment of this injunction be the object of our increasing efforts and our united prayers.

CHURCH FINANCE.

By the Rev. R. BRETT.

The subject of "Church Finance," which I have been invited to bring before this Congress, is one of such magnitude that it is impossible to compress within the time allotted, matter which would occupy one entire sitting.

It is a question of the greatest practical importance to the Church, and demands the serious consideration of this Congress and the rulers of the Church.

No kingdom, however powerful, can long maintain its position and influence, without a well regulated system of finance. Neither can the Church of Christ effectually accomplish her sacred mission in the world without it. For though Divine in her origin, in her doctrines and policy, in the life of the Spirit, which pervades her, dispensing Divine gifts to mankind, she is, in all things spiritual, above and independent of all earthly sovereignties—Yet, as being committed to the ministration of mortal man, and needing a widely extended and ever expanding organization of Churches, Schools, Missions, Sisterhoods, Penitentiaries, Reformatories, and a thousand agencies, to bring her spiritual powers to bear upon the dominion of Satan, the Church, like any mere earthly kingdom requires an ample and certain revenue.

Unless her resources increase with the wealth and population of the nations among which she labours, it is impossible that she can systematically progress with the world. But so far is this from being the condition of the Church, and so inedequate are her pecuniary resources, that though *the harvest truly is plenteous*, she cannot send forth sufficient labourers to gather it for her Lord. Glorious fields of conquest open up before her, yet she cannot equip her soldiers to go and do battle for her King, against the strongholds of Satan. Our Parishes are teeming with thousands of immortal souls, baptised for the most part, for whom little or no spiritual instruction can be supplied, so that they live uncared for, and die unvisited and unblessed. Sin stalks with giant strides through all classes of society; adultery, fornication, and child-murder are rife in many a home, and though our hearts burn within us, our hands are powerless to arrest the evil.

Wherever we turn, and to whatsoever work we put our hands, the one universal cry is for more money.

This state of things ought not to be, it is not of God's appointing; for He who *filleth all things living with plenteousness*, would never have set up His Kingdom in the world without a sure and adequate provision of the means necessary for the accomplishment of her work; nor have left the Vine, which His own right hand hath planted, to languish for lack of succour. A course so contrary to the analogy of His dealings with all creation could not be.

It behoves, then, all who desire the extension and prosperity of the Redeemer's Kingdom, to enquire diligently into the causes of this

failure in the resources of the Church, to seek for the true remedy, and apply it promptly and effectually. Something must be done, and that speedily, to obtain a very large increase of the revenues of our holy Church, so that she may gird up herself to the mighty work, which now devolves upon her. That she may make up the deficiencies of past generations, meet the growing exigencies of a rapidly increasing population, provide for the spiritual needs of her children in every part of the globe, proclaim the everlasting Gospel to the myriads of heathen subject to British rule, and extend her illimitable sovereignty over the redeemed world, for the subjugation of the nations to the faith and obedience of Christ.

Our forefathers reared glorious Cathedrals, and planted well-endowed Churches in every nook and corner of the land, but not by means of State endowments, Government securities, Pew-rents, or any of those worldly devices to which we now resort, and which rather tend to foster human pride and selfishness. They did these great works by means of God's providing, viz., by Tithes and Free-will Offerings, which He has appointed as a perpetual maintenance for His Church and Priests. By *Tithes*, which He claims in acknowledgment of His ownership, and sovereignty over the earth; and *Free-will Offerings*, the outpouring of the grateful and loving hearts of His people.

I. Tithes.

"*The earth is the Lord's, and all that therein is;*" and He hath given it to the children of men. But that they may ever remember whose it is, and from whom they receive all things, He has, in love and mercy, decreed that the *tenth* of all the earth's increase shall be given back to Him, *the Creator and Possessor of heaven and earth.* And, so long as the world endures, and men receive the bounteous gifts of His providence, all are bound, by this Divine and immutable decree, to give to God the *tenth* of all that they possess. And, inasmuch as the Great Giver of all good gifts needs nothing from His creatures, He has graciously given the portion He claims of the earth's increase to His Priests, that they may continually wait on Him, and make His name hallowed among men. *All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's. Behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for the service which they serve.*—Lev. xxvii, 30. And, if given to Levi, given also to the Priests of the New Covenant. For this is not a Levitical Enactment, to be abrogated with the Cermonial Law, but a Primeval Institution, of perpetual obligation. For, Abraham paid tithes of all his spoils to Melchisedec, the *Priest of the Most High God.* Jacob, also, vowed a tenth of all he had to God; and St. Paul teaches that *Levi* paid tithes, in the loins of Abraham, to "Him that liveth;" that is, to the unchangeable Priest, who ever liveth to receive them.

In thus giving a *tenth* the Patriarchs were evidently only following an existing practice, which had doubtless existed from the very beginning—a primeval tradition which was transmitted through many of the great nations of antiquity, such as the Assyrians, Arabians, Phœnicians, Ethiopians, Greeks, and Romans, all of whom gave a tenth, even of the spoils of war, to the temples of the Gods, as a religious obligation.

So in the *Christian* Church, from the 4th century, the *tithe* of all the increase of the earth, whether by agriculture, or commerce, or produced by the art and skill of man, was given to God for the use of His Church, as her inalienable right. It is her heritage, the indefeasible right of her Clergy, given to them not by Kings, or any child of man, but by the Living God, who has secured them by an immutable law, binding on every man, enforced them by Anathemas against all defaulters, and by promises of untold blessings on those who bring their tithes into His storehouse.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, Mal. iii. Councils, Fathers, Saints, Martyrs, and Doctors, have ever claimed them for the Church of Christ, and they have been solemnly assured to her by the vows and decrees of Kings, and by the statutes of Parliament; and were they duly paid, there would be a sure and ample provision always available, and ever increasing with the prosperity of the nations, and the exigencies of the Church, ensuring endowments for every parish, and a sufficient maintenance for all the Clergy. But, alas for the Church! her rulers first abused and then alienated, this gift of God, until it was given into the hands of the spoiler, and all Christendom *went away from His ordinances, and have not kept them.* Therefore has the curse come upon us, and the whole Catholic Church is afflicted, oppressed, and trodden under by the powers of the world.

In other lands the Clergy, deprived of their legitimate maintenance, have too often resorted to the most degrading traffic in holy things, for a morsel of bread or a mess of pottage; and many have been reduced and degraded into stipendiaries of the State.

In our own country the retention of a portion of the Tithe has made the condition of our Clergy somewhat better, but are not the effects sufficiently serious to arouse us to take some vigorous steps to arrest the evil? The Clergy are deprived of a large portion of their lawful inheritance by the so-called "Tithe Commutation Act," which is not *Tithe*, but a mere human substitute for God's appointment, which is not an average of years, but *the tenth of all the first-fruits of corn, wine, oil, and honey; and of all the increase of the land, that the field bringeth forth* YEAR BY YEAR.—Deut. xiv, 22, and the setting aside of which is as dishonouring to Him, as it is unjust to the Clergy, and unfair to the cultivators of the soil.

Secondly.—Still further robbed by appropriators and impropriators, who absorb annually £1,600,000 of the Church's property, hundreds of our Clergy have become cruelly impoverished on stipends of £150 a-year, and hence have been driven to very objectionable modes of increasing their incomes—such as Pew-rents, Baptismal and Burial Fees, and perhaps, worst of all by heavy charges for sepulchral monuments. Again, the loss of Tithes, which were originally divided for the use of the Clergy, the Church and the Poor, like the loss of Samson's locks, has shorn her of her strength, and given her into the hands of the Philistines. Hence the care of the poor, which is her peculiar charge, has been transferred to the State, and has led to their alienation from the Church.

The education of the poor, which is her special office and duty, is being wrested from her, and coming by means of public grants, more and more under the domination of the State. And unless the Church

speedily arouses to assert and claim her rights, to take her true position, and demand the restoration of God's *due*, she cannot long retain her position as the National Church. It is not too late to arrest and repair the work of salvation, if only we are true to God, and firm, rigorous, and united among ourselves. Let Bishops, Priests, and faithful Laymen boldly and unceasingly protest against this national robbery of God, and claim, in His name, that which belongs to the Church. Let the duty and obligation of paying Tithes, be taught in public and private, and many will cheerfully respond by the payment of their own Tithes. And the creation of a sound public opinion on this subject will lead, first of all, to a repeal of that act, which is so at variance with the Divine appointment, and which if not repealed will lead to the total abolition of Tithes as God's *due*. And secondly, it would bring about the restoration of much that is now alienated by appropriators and impropriators, and used as private income. What might we not do with this £1,600,000 a-year, in the way of augmenting small livings, and creating new ones? More than 100 Churches might be erected, and endowed with £300 or £400 per annum. And what could not the Church accomplish in the world, had she a Tithe of the enormous wealth of this kingdom?

II. The Offertory.

I will now say a few words on that sure and prolific source of Church revenue, *Free-will Offerings*, enjoined in Holy Scripture as an integral part of Divine worship. *They shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee.*—Deut. xvi, 16, 17.

In the Primitive Church, these *Free-will Offerings* of the faithful were so abundant that St. Chrysostom affirms that the Church was never better provided for than when maintained by the oblations of the people; even far better than in his own time, when she had lands and possessions. St. Augustine, also, declared that he would rather live on the oblations of God's people than from the possessions of the Church, which he would gladly dispose of, to live by the Altar. These great and holy men thought it no degradation, as many now seem to do, to live on the Free-will Offerings given to God by his faithful people. This false pride arises from forgetfulness that the Offerings are not made to themselves, but to Him who has appointed that *they who wait at the Altar are partakers with the Altar*. Beside the Clergy, Martyrs, Confessors, Virgins, Widows, Orphans, the Sick and Needy, were glad recipients of the bounty which flowed into the Treasury of Christ's Church. In Rome there were 1,500, and in Antioch 3,000, even in the time of St. Chrysostom. The same fervent love to Jesus, and zeal for His kingdom, would be productive of the same results in every age and nation. And the general revival of the *Weekly Offertory*, from the whole Congregation, in all our Churches, would supply all our needs, and make ample provision for "poor, enfeebled, and disabled Clergymen and their Widows."

The Church of England, following the Primitive model, has prescribed this practice as part of that most solemn service in which she shows forth the Lord's Death and Passion; thereby making the Offering of our Substance an act of worship and homage to Him. And to impress this duty more deeply in our hearts, she directs the Offerings to be made during the reciting of certain portions of Holy

Scripture which enjoin the great law of Christian love, to provide worldly things for those who sow unto us spiritual things, and to minister to the necessities of our poorer brethren. The general neglect of the Weekly Eucharist, as the chief act of Christian worship, has necessarily led to the discontinuance of regular, systematic almsgiving. For Christian Charity must languish when the Church fails "to *continue a perpetual memory of that His precious death*," and keeps out of sight this "Remembrance of His exceeding great love, and the innumerable benefits he hath obtained for us." The fault however, rests not with the Church, for she would have her Priests remind her children, Sunday by Sunday, that it is the bounden duty of all, whether rich or poor, young or old, to give, according as they are able, for the support and extension of the Saviour's Kingdom, and for the relief of the sick and needy.

Almsgiving is as essential a part of a Christian's duty as Prayer and Praise. And as the habit of devotion is formed by regular and frequently recurring periods of Prayer, so is the habit and practice of Charity by the *Weekly Offertory*, which affords an opportunity of offering our alms to God in a secret and unostentatious manner. It invites all to give to Him that seeth in secret, and is specially adapted to the condition and circumstances of a large majority of our Town Populations, who depend on weekly or quarterly payments. It would open up a mine of wealth, now lost to the Church, which would flow from the thousands who, though they can never at any time give large sums, would cheerfully, and thankfully, and regularly give as they were able, if the opportunity was afforded of doing so readily, and without exposing their poverty.

The regular contribution of these small sums from every member of the Church, in addition to the larger offerings of the rich would produce an aggregate amount far greater than could be raised by the casual munificent gifts of a few—just as the infinitude of small payments go far to make the enormous revenue of this kingdom.

Many years experience of the working of the Offertory in many Churches, both in town and country, has convinced me that it affords the best, the easiest, the most effectual and *certain* mode of raising funds for the increase of the incomes of the Clergy, for Curates stipends, and for Church purposes generally.

It will be found as certain as the income deriveable from any profession, and according to the law of average, may be reckoned on with as much certainty as a Pew Rent when *paid in advance*. My experience as a Churchwarden justifies me in reckoning with almost absolute certainty on receiving £1,000 or £1,100 per annum by the Offertory, provided the religious tone of the congregation is maintained by hearty services and earnest teaching.

The expansiveness of the Offertory system makes it available in every emergency. Thus, our average Sunday Offertories amount to £12 or £13, but if money is required for any special object, *e.g.* Curates stipend, Schools, Missions, &c., nothing more is necessary than a notice from the pulpit that money is needed for the special object, and immediately, without the trouble and excitement of an appeal, or the solicitation of individuals, the £13 multiplies into £30 or more, as the case may be.

No system, however excellent, will succeed without some efforts and trouble on our part. But wherever the weekly Offertory has been honestly and heartily carried out, and the people have been duly in-

structed, prejudices have died away, and it has at length commended itself to the judgment and consciences of men and has proved eminently successful. The long neglect of the Church's rule, has caused the people to lose sight of the Christian obligation of regularly offering some part of their substance to the service of God—therefore they have need to be taught their duty in this matter.

But although Churchmen have disregarded this Scriptural and Primitive practice, enjoined by the Church, Dissenters have not been slow to recognize and turn to account, the mighty resources of Free-Will Offerings. One congregation raised in one year £5735, a second £3979, and a third £3483, chiefly by Weekly Offerings. Five thousand negroes in Charlestown raised by weekly offerings, 15,000 dollars, in the year 1854. The poor negroes of Guiana and Jamaica, raised by the same plan, £1000, £1200, and £1500 annually. The Free Kirk, with only one million members, obtains £300,000 per annum. The Wesleyans, by the weekly and quarterly collections, (from 1d. upwards) at their Class Meetings, raise sufficient to provide all their preachers with an average income of £200 per annum, beside many thousands for other purposes.

If the Sects are able to realise such wealth from a partial adoption of the Church's system, what might she not do if the Clergy, casting aside narrow prejudices, would adopt her rule, and evoke the spirit of charity which is in the hearts of her children? Is it wise, or prudent, yea, is it right, to disregard this mighty motive principle appointed by God, and solemnly enjoined by the Church?

These facts will enable us to form some idea of the enormous revenue that would be obtained by the Church of England from the universal restoration of the Weekly Offertory. In times of comparative deadness, when the Church trusted to State support, the collections under the Queen's Letters realised about £30,000. The majority of Churchmen, feeling no special interest or concern in the objects for which these collections were made, doubtless, gave the customary coin, whether large or small, on every occasion. Experience has proved that persons who have habitually given only a stereotyped coin three or four times a year, have gladly and cheerfully given the same, or even a larger sum, every Sunday, when they have learned the duty and acquired the habit of alms-giving. This being so, we may, I think, fairly assume that, from the increased number of our Churches, and the greater love and zeal for Christ and His Church which now prevails, that at least £15,000 or £20,000 might be raised every week by the restoration of the Offertory for Missionary and Parochial work. Again, taking eleven of the most wealthy of the Rural Deaneries in the Diocese of London, in which there is Church accommodation for 165,733 souls, and deducting 30,000 children, would leave 135,000 adult sittings. Now, assuming that all these sittings are occupied once on the Sunday, and that each person, on an average, gave one shilling per Sunday (many in such wealthy congregations would of course give more), the weekly collections would amount to £6,750, or £350,000 per annum; or, if each person only gave sixpence, it would realise £175,000 from these eleven Deaneries. Be this as it may, it is evident that tens of thousands might be so raised, which are now entirely lost to the Church. It is worse than folly to despise or neglect so simple and scriptural a mode of procuring money for Church Works, when so many important things are languishing for want of help.

III.—Practical Suggestions.

1st. I would suggest that the subject of Tithes and Free-will Offerings should be discussed in all Ruri-decanal Chapters, with a view to devising the best means of calling the attention of the Laity to these points, and of urging upon them the duty of paying Tithes and Offerings to God.

2nd. That the Bishops and Clergy should be urged to restore the Weekly Offertory in every parish; and that a certain portion, say a *tenth*, should be contributed from every parish towards the formation of a Diocesan Church Fund, for the augmentation of small incomes, the endowment of Churches, and the promotion of Diocesan, Missionary, and Church Works generally.

3rd. That, as in the Primitive Church, a Chapter should be formed, consisting of the Bishop, Clergy, and some well-known laymen, in every Diocese, to devise the best means for dispensing such fund; and to take steps to influence Convocation and Parliament to consider the lawful claim of the Church to Tithes, as given to her by God's own appointment, and solemnly ratified by the Statutes of this Realm, and the sacred vows of her Sovereigns.

DISCUSSION.

Mr. Beecroft Jackson, of Manchester, was the next speaker. He disapproved the suggestion of the Rev. Mr. Titcombe that the richer Clergymen should assist their poorer brethren, except in a modest degree, contending that the Laity ought to do it; the labourer was worthy of his hire, and the man who worked for the Church ought to live by it. It was a shame that there should be 10,000 pauper clergymen in a country like England, and they ought not to allow it to continue for a single day. The best way of dealing with the subject would be that Diocesan organisations should be formed for the special object, and funds raised partly by subscriptions but chiefly by collections. If the matter were brought before the Dioceses, and annual collections were made, he had faith in believing that sufficient funds would be forthcoming for the object. He pointed to the large Co-operative Societies of Lancashire as indications of what the people did for secular purposes; and why did they not devote some of their mines of wealth for the benefit of the Church? He was sure it might be done.

Archdeacon Emery commended the proposition of Mr. Titcomb to the serious consideration of the Clergy and Laity, and advocated the appointment of a Committee to consider it and bring it again before Congress. Having remarked upon the necessity of something being done, he said Queen Anne's Bounty wanted looking into. It consisted of a very large sum of money, some two or three millions, and he did not see why some portion of it should not be applied to the relief of those who first paid into the fund.

The Rev. Mr. Moran recommended a Society on a similar scale to Mr. Titcomb's proposition.

The Rev. R. Wroth advocated Tithes and the Weekly Offertory, which, from past experience, he proved to be successful. He also spoke in favour of having weekly Communion in all Churches.

Mr. E. Herford's remarks were confined to the certainty of the Offertory as a means of income, in support of which he adduced arguments.

AFTERNOON.

MIDDLE-CLASS EDUCATION AND THE BRISTOL DIOCESAN TRADE SCHOOL.

Rev. Canon MOSELEY; Rev. Prebendary BRERETON.

By the Rev. Canon MOSELEY.

Of the different kinds of Schools between the great Public Schools of the Country and the Elementary Schools, I propose in this paper to speak of those which under the name of Commercial Schools, stand next to the Elementary Schools. The Church is well represented in the Schools immediately *above* these, i.e. the endowed Grammar Schools, and in the class immediately *below* them the *National* Schools. But in these Commercial or Middle Schools, it has not the voice it ought to have. The question how Commercial Schools may be *established* and *maintained* in connexion with the Church, I propose to touch on only incidentally. I shall rather apply myself to consider what ought to be the teaching of such Schools? For it would not be well that the Church should collect the boys now attending Commercial Schools, in new Schools and give them a new kind of teaching, unless that teaching were the best for them that they could receive, or at least, a better one than that they now receive. In what I have to say as to this teaching, I shall moreover limit myself to its *secular* part, and speak only of town Day-Schools. In doing so I must invite you to leave that point of view from which as University men you are accustomed to look upon education; and to accompany me to lower ground, where science ministers to the uses of society in workshops and amid the smoke of furnaces and the beating of hammers, and men living by the sweat of their brow, seek for knowledge to help them in their work.

The boys attending these town-Commercial Schools, for which I bespeak your interest are the sons of all upper sections of the industrial classes. Skilled labour is their function in life. Their fathers are the natural leaders of the working classes. It belongs to them to develope the industry of those classes and give it a skilful direction.

This they do directly, as small manufacturers, master workmen, contractors, overlookers and the like; and indirectly as shopkeepers, and small dealers, maintaining a market for the products of industry. Such persons are interested in Science and Art, by the relations Science and Art have to their several industries, and they are interested in Commerce, by the Mercantile and Commercial objects of industry.

The Education however, they at present receive looks only to the *Commercial* side of Industry and takes no account of Industrial Science or Art. It is for this reason that the Schools they attend are called Commercial Schools; I desire to make them also Science Schools. I can find no authentic statement of the number of such Schools, or of the boys attending them.

The Educational Census of 1851 estimated them at 7,400 Schools attended by 250,000 boys. This was however only a rough estimate.

It is one of the many reasons we have to regret the exclusion of Educational statistics from the Census of 1861, that we still remain ignorant of the number of Commercial Schools in the country and of the boys taught in them.

About 30 per cent of these boys in 1851 were (according to the Census) learning English Grammar and about the same number Geography, 8 per cent were learning Latin and the same number a modern Language, 6 per cent were learning Mathematics, 6 per cent Drawing, and 3 per cent Music.

The teaching of these subjects, in these proportions, together with Reading, Spelling, Penmanship, and Commercial Arithmetic make up the work of the Commercial School. The last mentioned, the Reading, Spelling, and Commercial Arithmetic, are however the backbone of the system. If the teaching of *these* were all that the Commercial School professed to do, it might be admitted, I think, that it did what it undertook to do, *well*. There is no question as to the ability of the Commercial classes to read intelligibly, nor have we any cause to find fault with the Penmanship or their skill in keeping accounts. We suffer no practical inconvenience, that I know of, from their bad spelling, or from their inability to say what they have to say in intelligible language, whether written or spoken.

Between these Commercial Schools and the six or seven great Public Schools there were in 1851, 2,559 Endowed Schools of the class called Grammar Schools, attended by 106,274 boys, and having together an income from endowment of not less than £300,000.

The teaching of these Schools is based upon the ancient languages. There is no educational equivalent for those of ancient languages in the teaching of the Commercial School, or anything which represents its mental application and hand book, and its power to strengthen a boy's verbal memory and discipline his thoughts—that culture there *is* (not in knowing a dead language) but in *learning* to know it.

The classical teaching of this upper group of 2,500 Grammar Schools was once given to the boys who now attend the lower group of 8,000 Commercial Schools. It has shifted *upwards*, so *that* to the lower class of boys the endowment of the Grammar Schools moreover *of right* belongs; for it was *not* for the benefit of the learning that the Schools were endowed, but of the boys. Whoever recollects what the teaching of a country Grammar School was 40 or 50 years ago, and compares it with that of a modern Commercial School will be sensible how much culture the Commercial Classes have lost by the transfer of their Schools. I do not know whether tradesmen's sons wrote and cast accounts as well then as they do now. But certainly those of them who attended the Grammar Schools were subjected to an intellectual discipline and culture which has no representative in the Commercial Schools they now attend. It would not be worth while to call up the *shadow* of this old learning. To bring back the *reality* it would be necessary to have recourse to the old discipline, and that modern civilization rejects. The parents of boys destined for a hand-to-hand struggle with the hard realities of life would, moreover, in the long run be found unwilling that they should follow any system of instruction not founded on a practical basis. Nor would it, I think, be right to offer to boys of these classes an education which could at the best only be a faint imitation of that of their betters; or to bring them up with the sense of a perpetual failure and in the presence of a continual disappointment, as in trying to learn Latin and Greek they must

be brought up. It would moreover, be against that *truth* and independence which is the strength of their characters to teach them *that*, every utterance they made of which must sound to them hollow and unreal. If their Latin and Greek are not to be brought as a means of higher culture to the Commercial Classes; shall we endeavour to perfect the geography and history and English grammar, which *now* form part of their instruction and may be considered as its decorative parts and accomplishments. If we are not to give them the education of the Grammar School, shall we not give them a better kind of National School learning?

However valuable as subjects of *Instruction*, these subjects are not, I think, at the best to be rated highly as means of *Education*.

To teach a boy to reason and understand with such implements as geography and history they must be presented to his mind with a certain relation of *cause and effect* and with the selection—over a large surface—of things in other countries of a like kind, with the things familiar to the boy's observation in his own country, and of things in *other* times of like kind, with those he observes in his own time; and generally with a selection of things *within* the compass of a boy's intelligence, as distinguished from those *without*.

That is not the teaching of ordinary teachers or of School books. Perhaps the subjects themselves are not capable of being so taught to boys. If they were, it would only be possible to a teacher of great gifts and accomplishments. It may well be despaired of in ordinary school teaching. Nor when done would it probably be the best thing that could be done for a boy in the way of teaching, destined to work out the problem of life in some limited sphere of action—the specialty of some trade or mechanical art, or manufacture. It is not for the education of such a boy to go contrary to the conditions of his work in life, but rather to accept them and realize the best of them. If a something better could be found as the means of his education, with reference to these conditions of his work, his Geography and History might be left to take care of themselves.

If the truth of this reasoning be (for the sake of argument) admitted, it follows that the instruction proper to a *Commercial* School is something different from that of the *National* School on the one hand, and of the *Grammar* School on the other, not only in its *degree* but in its *kind*.

And with the utmost deference to the opinions of many able men who I know differ from me) I submit that it should be placed on a scientific and not on a literary basis—I mean a basis of *industrial science* as distinguished from *language*. What is done with the head, with no relation to what is done with the hands, is the business of the Universities and Public Schools, and the occupation of the upper or non-working classes.

Pure *work* is the occupation of the *working* classes. It seems the function of the *middle* classes to apply the thought of the one to the work of the other. *Their* schools should therefore be Schools of *Application*. By the one side *they* are in contact with the *workers* and by the other with the *thinkers*. Thinking in respect to *working*, the thought by which men are *makers*—therefore belongs to *them*. To guide the operation of the head by the operation of the mind, and to know in respect to what is to be made. Other knowledge than that which may be applied however valuable in itself, and for other men, is foreign to *them*.

Every industry has however its science. And it would be impossible to give to the teaching of any school an adaptation to the science of every industry.

A *selection* must be made. The science of chemistry (which implies more or less a knowledge of *all* the experimental sciences, they being all auxiliary to it,) appears well adapted to the end in view. It is to a greater extent than any other a science of industry.

It does not, I think, need a *tithe* of the resolution, perseverence, and the patience to make a school-boy master of a good elementary book on chemistry, that in the old Grammar Schools was exercised in making boys familiar with the Eton Latin Grammar, and able to construe easy passages in Ovid and Virgil. It is characteristic of the science of chemistry that with whatever is to be reasoned upon, and understood there is associated always something that is to be done. It is essentially a science of *application*, and this connexion of *thinking* and *doing* is a *pleasurable* one; of which every one must be conscious who has experience of the drudgery of that labour which is not impregnated with *thought;* which is controlled by no purpose of ours, and adapted to no end which *we* seek to attain? Or who knows the pleasure there is in accomplishing with our own hands a result for which we have ourselves devised the means? This is the pleasure which God has given to labour, whose portion would otherwise be only sorrow; and to whatever extent we give it to the man who lives by the sweat of his brow we lighten the burden of life.

In thus recommending Industrial Science as the basis of the secular instruction in Commercial Schools to the consideration of the Congress, I am desirous to bring to its notice an experiment which has, for the last *ten years*, been trying of this kind of instruction in the Bristol Diocesan Trade School. It was established in the year 1851, on the ruins of the old Bell's School, common to the whole City, which had been emptied by the establishment of Parochial Schools all round it, under the Minutes of 1846. The number of boys at present on the books of the Trade School is 98. The school fee is £3 annually. The subscriptions amounted in 1863 to £77. The cost of the school to the Managers was in that year £310. But this was but about two-thirds of the total cost of its maintenance. The remaining third was contributed by the Science and Art Department of the Committee of Council on Education, under the form of payments to the Teachers on the results of their teaching (as shown at the public examination of Science Schools, held every year in the month of May), and in prizes to the boys.

For every scholar who passes in any subject the teacher receives £1. For every scholar who is, besides, honourably mentioned, he receives £2; and for every one who takes a 3rd, 2nd, or 1st class, he receives £3, £4, or £5.

There are 95 Science Schools, or rather *Classes*, to which such grants are made by Government, with 3,560 scholars or students. The Examiners are men of the highest eminence. The Examinations are conducted in writing and are simultaneous. The same questions are proposed in all the schools.

The Bristol Diocesan Trade School is (as far as I know) the only Science School which is a day School attended by boys, or almost the only one. All the others are night Schools attended by young men.

I am desirous to fix the attention of the meeting to this distinction. It might reasonably be doubted whether the boys who leave the

Bristol Trade School at 13, 14, or 15 years of age could compete on equal terms with the young men of Manchester or Liverpool, or be capable under any circumstances of making attainments in science such as would be accepted as real and substantial by the examiners of the department, although that might be considered passible of the young men who attend the night Schools of Leeds or Birmingham.

Now the examinations bring the science teaching of the day School for boys and the night School for young men to the test of *results*. The Inspector for the Department of Science and Art, Captain Donnelly, R.E., reported in the year 1863, that of the Science Schools of whatever kind, the Bristol Trade School for boys stood first, being followed next by some of the Irish Schools.*

Out of 105 boys who were candidates in its several classes, it won 68 prizes and 7 medals, being 70 per cent. Whereas the Manchester Mechanics Institute with 216 students won 126 prizes and but 4 medals, being 60 per cent. And the Liverpool Free Library with 120 students obtained but 23 prizes and no medal, being at the rate of 20 per cent.

I have entered thus fully into that comparison because it seems to me to set at rest the question as to the possibility of a real teaching of the elements of Industrial Science to School boys, provided that it be made the subject of serious and systematic study—as serious and as systematic as that of the Classics was in the old Grammar Schools. And herein lies the advantages of the Scientific teacher in having to deal with a day School and with *Boys*; that he has more time and can make the study *serious* and *systematic;* which in a night School for young men he cannot.

No boys are admitted to the Bristol Trade School who have not a fair knowledge of Reading, Spelling, Writing, and Arithmetic, and their instruction in these subjects is continued as long as they remain at the School. They are not taught History or Geography (except incidentally), but much pains is taken to make them Write well, and in correct English, read and spell well and handle figures with intelligence and accuracy.

The *chief* subjects of instruction in the School are *Chemistry* and *Geometrical Drawing*.

The greater number of the boys are the sons of the upper class of mechanics, the rest are for the most part the sons of small tradesmen; and the connection of the school with the mechanical trades of Bristol is well established. The average age at which the boys are admitted is twelve years. They remain generally until they are apprenticed. Very few leave to become anything but artificers. Those who become engineers stay until they are fifteen; those who go off to other trades are generally apprenticed at fourteen.

The Trade School is a Church of England School. Its Committee are all necessarily members of the Church of England. The religious instruction is under the direction of an Honorary Chaplain. Every day's work begins with a Bible lesson, delivered by the Head Master.

Very important is the ability to draw, with the scale and compass, plans and sections of things to be constructed according to given forms dimensions; and a knowledge of the principles of Experimental Science. And, yet, more important still will it be to have acquired a *practical habit of mind*, and to have accustomed himself to that kind of thinking which stands in a necessary relation to *working*.

* Report on Science and Navigation Schools 1863.—Capt. Donnelly, p. 5.

MIDDLE-CLASS EDUCATION AND THE BRISTOL DIOCESAN TRADE SCHOOL.

By the Rev. Preb. BRERETON.

There is one point of view, from which most of the questions discussed in this Congress, and especially that which we are now considering, may be looked at with advantage. So far as I have been able to follow the discussions which have given so much interest and will attach importance to this meeting, they have seemed to have been conducted on the assumption that not only the objects to be aimed at, but also the methods employed, and the organizations recognised were to be strictly ecclesiastical. But we must remember that there is an analogy between the action of the Christian religion on individuals, and that of the Christian Church upon society. As the spirit of the Gospel renews but does not ignore or destroy the characteristics of the natural man, so the spirit of the Church, in its work of renovating mankind, does not despise, but appropriates to its own use the natural processes of society. In the man the body and mind remain the same organization, though purified and animated by a new spirit. In society also, whether the family, the tribe, the township, or the nation, these various organizations may remain the growth of natural association, the result of ordinary laws, and yet be so penetrated by the spirit of the Church as to become gradually but surely the true body of Christ, the blessed company of believing men, and thus according to prophecy, the kingdoms of the world shall become the kingdom of God and of His Christ.

Under this view the civil constitution of a Parish is as much a Church question, as its ecclesiastical subdivisions or reconstructions. Indeed it may be believed that the neglect of this civil view has led to much of the disappointment that has accompanied those ecclesiastical reforms. We are beginning to learn that it is not so much the numerical size of the population that is of importance, as the organization upon which social life depends: and that if we wish to regenerate Parishes, to quicken them with a Christian life, we are bound to see that they are not mere dead or inert masses with no capability for receiving or being permeated by the new spirit. While we do well therefore to think of the special apparatus through which the services of the Church are to be brought to bear upon society, we do well at the same time to think of the conditions under which alone society can exist, and of those without which it cannot flourish.

And with regard to education, I think the time has come when English Churchmen must decide whether the organization through which education is to reach all classes, ought to be ecclesiastical or civil, with (to use two equally odious words) a denominational or a secular basis. This decision seems to be forced upon us by the now inevitable extension of education in some public form or other to the

middle-classes. According to the general character given henceforth to the education of these classes, it is probable that a permanent national system in England will eventually, perhaps rapidly, be established.

Do we then as English Churchmen think it possible (if even desirable) that the system of education to be publicly recommended to the middle-classes should be of a denominational or sectarian character? Ought we not rather to believe that the best characteristics of the Church of England, whether in matter of doctrine or order, are likely (I do not say, to be safe,—I have no sympathy with that cry of the Church in danger) but to be effectual in their great work of spiritualising the life of England, according as Englishmen of all classes are liberally educated after the best methods which the combined intelligence of the age can furnish, and each in their several stations can afford to procure.

For by a national system of education I do not mean what is called a state system. I trust that the very bringing the middle classes into this question will soon dispose for ever of that artificial and unEnglish system which is based on a most untrue assumption, and is contrary to the genius of the people. Assuming that the labourers of England are identical with the poor, degrading by that assumption those whom it professes to elevate, and misdirecting the course of charity through the country by first identifying the sacred objects of its search *the poor* with one of the largest classes of society, instead of finding them as Providence permits and presents them to us in *all* classes; and then, in the hopeless recoil from an impracticable task, transferring the supposed duties of the almsgiver to the tax-payer; closing the private and opening the public purse.

I believe that the appearance on the scene of the middle classes will dissipate much that in this way spoils and obstructs the admirable efforts of our day, to remove the great evil of ignorance. The labourers of England will no longer be encouraged to expect (not from the free gifts of liberal men) but from the forced contributions of the Tax-payer, a shilling's worth for a penny—the education of the citizen for the payment of a pauper. That system has indeed been a pecuniary relief to the Clergy, but how purchased? on the condition of compulsory conscience clauses; of which we have probably as yet seen only an instalment. Such conditions are inevitable in the system. He who pays the piper calls for the tune—and there is no limit to the exclusion of important truths that may be enforced, when the State collects in one hand the payments (not ancient and customary) but new and fresh from individuals of every colour of belief and unbelief, and has to distribute them so as if possible to please all, or at least not formidably to offend any. Such a system cannot fail to end in being secular in that evil sense of the word according to which Religion is jealously excluded. But there are other conditions under which things secular are not repulsive but most receptive of Religion.

Let the payments be those of parents caring for their children, not of tax-payers caring for their sect or party: let the contributions in aid of poor parents be the free offerings or legacies of the benevolent—and does the Church of England fear that any education which the majority of parents honestly desire to obtain, and which good men or their trustees benevolently desire to give, will be hostile to religion, though it cannot perhaps be as heretofore, identified with our own Ecclesical organization? The time may come indeed when the feeling of the

middle-classes of England may be such towards the Church of England that they would not only, as now, gratefully receive her influence, but prefer her peculiar discipline (if such there be) for the constitution of their schools. But certainly such is not the feeling now—owing to that very neglect of her duties which so often in this very Congress has been acknowledged and deplored. Exclusive Church of England schools for the middle-classes may no doubt spring up and flourish; but they will not as such, by a long interval, reach the middle-class as a body. We must accept the state of things we find, and recognise in our efforts for the future as well as in our conduct for the present the actual condition of England—with its National Church established and influential but with perfect religious freedom for all, and great practical co-operation between those who differing in many things, only feel more gratefully their common membership in Christian England. In correspondence with the actual state of things, I believe that a system of public education may be formed through which the Church will be constantly gaining intelligent and willing communicants, while provoking no opposition whatever among those who are now Dissenters. For this reason the basis of such a system would not be the diocese but that area which is by many associations connected with the diocese, and which if some of the wise suggestions made at this Congress should be carried out, will be still more closely connected. I mean the county.

I know, my Lord, that I have come to the end of my time and the beginning of my subject; but in this matter the beginning of every thing. Grant me these principles of a civil rather than an Ecclesiastical basis—of the county rather than the diocese—the broader rather than the narrower foundation, and I undertake to say that all other problems of middle-class education are comparatively easy. Do you want funds? Define your area, declare your purpose, make public your plan and the necessary portion of the wealth of the upper and middle classes within that area will assuredly with a little patience be forthcoming.

Do you want Teachers? Already, they are, in some measure, prepared. That very Government system which, as a permanence, I have ventured so strongly to repudiate, as a temporary measure deserves every gratitude for remarkably improving the art of teaching; and as, eventually, I doubt not that the middle classes will profit by the methods of the present Training Colleges, and even be glad to become occupiers of those somewhat costly establishments, grouping round them, as County Colleges, the many other elements of professional and commercial education; so, immediately, there is no reason why they should not profit, as many banks and trading firms are profiting, by the services of the accomplished men whom the Government has educated at the public expense. If a County system should break up the Government system—*fas est et ab hoste doceri*—it will offer immediate and honourable employment to the best of the trained Masters. But what shall be done with the *mater ipsa cupidinum?*—the Privy Council office, with its Inspectors and Clerks?

Already, I think, the note of alarm has been sounded in that establishment; and middle-class education is the writing on the wall—so, at least, I infer from the sudden earnestness shown, now that some success seems to have been attained by an independent system, to get a finger in the pie. Hence the sceptical disbelief of the independence

of the middle classes—hence the exaggeration of the religious difficulty—hence the new theory that State help is not to be looked upon as a degradation, but as an honourable provision. Hitherto, Englishmen have thought that the State was a machinery for doing that which men could not well do for themselves. They have allowed the State to subsidise education, as a necessary public work, solely on the supposed plea that the labouring classes could not educate their own children. It will, I think, be long before the middle classes—*i. e.*, the professional and trading public—will be brought to look to the Income Tax as an economical or honourable method of getting their own children educated. And, therefore, I do not look very hopefully to middle-class education as a new lease for the Committee of the Privy Council. But what is the Committee of the Privy Council? In what consists its undoubted merit—its unquestionable power? It has secured, from Dr. Temple downwards, the invaluable services of some of the ablest University men. We hope that other bodies than the Privy Council may attract to themselves similar services. We hope that a new University (one or more) may yet be established, to which some of the ablest men of the old Universities may be brought, with the generous object of building up a broad and lasting system of local education.

My Lord, why should not the establishment of such a University here, in the true and ancient capital of the West of England, be the honourable, practical result of your Church Congress? No one is better qualified than yourself to conceive, in a glance, all that is implied by such a proposal. But if we are to "go and do;" if, in doing, we are not to be content with agitation, but to proceed to action; if our action is not to be through sensational revivals of obsolete forms and exploded methods of beneficence; may not something real, national, and Christian, result, if the first Middle class University in England were inaugurated this day in this time-honoured, wealthy, and generous city.

DISCUSSION.

The Archdeacon of Ely regretted that the education of the middle classes should be so greatly neglected. The Universities had lately done something towards stimulating the efforts of middle-class schools, and great benefit was likely to arise from the system of examinations that had been adopted. He did not desire that Government should take in hand the education of the middle-classes. They had heard so much of revision and re-revision of codes that the less Government had to do in the matter the better. The great thing to be done was to reform and extend the grammar schools of the country, and to establish large efficient Church day schools, with a liberal basis, so that Dissenters, and even Roman Catholics, might (as he believed they would) send their children to them. Church boarding schools might also be established with advantage. He believed that the Church was quite strong enough to do all that was needful in providing for the educational training of the middle-classes without any external aid

Earl Fortescue expressed his general concurrence in what had fallen from Prebendary Brereton. He referred to a pamphlet which he had recently published in reference to middle-class education. If anything like a seminary was unfit for the Clergy, it was unfit for the middle-classes, for neither class wanted a Protestant Maynooth. The Archdeacon of Ely had given them proofs of the value of the City of London School, of which he was a pupil, and they had heard his recommendation of middle-class boarding-schools. Further away from the

Metropolis they had also in a remote part of Devonshire got a boarding-school which, beginning with three boys, had now sixty-three boarders, and fifteen day-boarders. His father was one of the founders, which was a guarantee that there was nothing in it trenching on religious conscience, and in it were to be found the children of Dissenters with a majority of the children of Protestants, contributing a good proportion of candidates for confirmation. The head master was a Layman, and the basis of the school was the county not the diocese. He would conclude by saying that it afforded him great gratification that this large Congress had pronounced against State aid and State interference in the education of the middle-classes. He was sure the general body of English Laymen were wealthy enough, or they were liberal enough to found new middle-class schools where they were required.

Colonel Moorsom impressed the advantages of boarding schools, and cited Mr. Woodward's school as an illustration of a good middle-class boarding-school. The plan also embraced the principle of being self-supporting, and it was intended that this plan should be extended to all the dioceses of England. We might not live to see it, but he believed the principle would ultimately extend throughout the length and breadth of the land. The speaker then went on to state what had been done in the diocese of Chichester. At Lancing a large school was established, and at Hurst Pierrepoint a middle-class college had been established, the boys paying from £25 to £30 a year. It contained about 300 boys. The foundation-stone of a third, to cost about £37,000, had been laid by Earl Granville in July last. At present it was carried on in a temporary building, the boys paying £14 a-year. This was what paid for the boys' food. The dietary was liberal, and better than the boys got at home. The masters were paid out of the profits of the other schools. He believed the name of Mr. Woodward would go down to posterity as the name of one of the greatest benefactors that had ever been produced.

Archdeacon Sanctuary heartily thanked Mr. Woodward for everything he had done, and quite agreed about the necessity of improving the grammar schools, but there were at present obstacles in the way, and until they were cleared off they must work in another direction. In Dorset, to which Diocese he belonged, he had founded a school, having obtained the confidence of his Diocesan and brother Clergy for that purpose. He went on to explain how he had set to work. The basis of his religious education at that school was fixed upon the Bible, as interpreted by the Prayer Book. He next sought to obtain the confidence of the owners and tenants of the soil, and succeeded in this also. He had succeeded in enlisting the names of the members of Parliament, Conservative and Liberal, and also the Clergy of what might be supposed to represent opposite views. He then founded a limited liability company. The object for which the company was founded was to establish a school for boys in accordance with the doctrine and teaching of the Church of England, under the authority of the Bishop. No individual gain besides the shares was to be reaped, and their prospects of success were very bright.

ADULT EDUCATION AND NIGHT SCHOOLS.

Rev. J. P. NORRIS; Rev. G. BUCKLE; Rev. I. TUTTIETT.

By the Rev. J. P. NORRIS.

The department of National Education of which this paper treats, is at once new and old. Only in the last ten years have evening Schools come to vindicate for themselves public recognition as a matter of national policy; but in the way of voluntary effort or private enterprise they are of older date than people imagine. Before the days of even Bell and Lancaster they were to be found in the towns of the North. One of the oldest and most respected inhabitants of Bolton, in Lancashire, tells me that they were common in his youth, and that he himself attended one of them more than sixty years ago.

It was held by a Mr. Cunliffe, a self-taught Mathematician, master of Hulton's Charity School, on his own account, and was frequented by thirty or forty young men chiefly of the working-classes, whose early education had been neglected; my informant and two or three others went to learn Algebra, paying a higher fee. The factory system, with its regularity of hours and habits of association, naturally favoured the growth of such institutions, and next to his "Sabbath School," the Lancashire weaver to this day dearly loves an Evening School.

To what extent Evening Schools existed in other parts of England I am unable to say; if at all, it was only by way of desultory effort. The Royal Commissioners say that the first public recommendation of this kind of instruction is to be found in a letter addressed by Bishop Hinds to Mr. Senior, and published in 1839. It was entitled "On Supplemental Evening Schools," and proposed that £500 be appropriated annually out of the Parliamentary grant for their support. The suggestion was not, however, acted on; and until the year 1855 they received no direct recognition on the part of the Committee of Council on Education.

In that year what is called the *Night-School Minute* was passed, offering premiums, from £5 to £10, to teachers of Night Schools. This was in consequence of a strong recommendation to this effect in my annual Report for 1854, in which I called attention to the devotion and self-sacrifice of the Clergy and their families in the maintenance of Evening Schools, and their urgent need of assistance if the work was to be made permanent. The purpose of the Minute was to retain in this province of elementary education "a class of men by no means uncommon in the manufacturing districts—men who under the constraining influence of religious feeling, or a strong natural love of teaching, had perhaps, for many years devoted such time as they could rescue from the loom or from the shop to the Sunday School or Evening School of their parish." Under the encouragement of this Minute many persons of this description came forward giving their evening service to the work, and at the end of the year 1855 I was able to report that forty Night Schools were in operation in Cheshire and Staffordshire.

In 1859-60 the Royal Commissioners found a total of 2036 Evening Schools in the country, with about 80,000 scholars, of whom two-thirds were in Church Schools.

This was a great increase on previous years, but still little more than a beginning, a mere fragment, a mere twentieth part of the field of national education: 1,675,000 were found in Day Schools, and only 80,000 (one in twenty) in Evening Schools. However, the Royal Commissioners made emphatic mention of their importance in their final summary of recommendations: they advised "that inasmuch as Evening Schools appear to be a most effective and popular means of education, the attention of the Committee of Council be directed to the importance of organizing them more perfectly and extending them more widely than at present."

Accordingly in the Revised Code we find them, for the first time in their history, lifted into a position of co-ordinate importance with the Day School, assumed in fact to be the rule and not the exception. The opening words of the second chapter of the Code are these:—"Schools may meet three times daily; viz, in the morning, afternoon, or evening." Their scholars are admitted to examination, and grants are offered on the results, as in the case of Day Schools.

In theory therefore the Evening School is now an integral part of the educational machinery of every Parish. But the discrepancy between our theory and our practice is enormous.

At the present time, with about two millions of children in our public Day Schools, we cannot show more than a hundred thousand Evening scholars. In the first year's operations of the Revised Code, for every thirty *day* scholars, we have had only one *night* scholar presented for examination.

The recommendation of the Commissioners "that Evening Schools be more perfectly organized and more widely extended," still lies before us unfulfilled. The Education Department and the School-manager are alike awaiting a solution of the problem.

However cheerful and hopeful may be the view we may wish to take of our prospects, we must confess that Evening Schools are still experiments, struggling to maintain their existence, dependent on the exertions and self-sacrifice of persons who ought not and cannot long be expected to endure the labour of their support.

I say broadly and emphatically that every parish ought to have its Evening School, and at the same time that no parish clergyman ought to undertake the task of carrying them on.

Exhausted by the labour of these evening classes, and disheartened by the apparent failure of results, many an anxious Clergyman is now asking himself whether, after all, the Evening School is so important as has been supposed.

The question has been asked in several places, whether, as our Day Schools increase in efficiency, the Night School will not cease to be necessary; whether the true function of the latter is not, in fact, a temporary one, to instruct the remnant of an old generation who attended no Day School in their childhood, a generation which is rapidly passing away. This question has been asked and has received a definite answer in *South Staffordshire* in the course of the last twelve months.

A few years ago, an Adult Education and Evening School Association was formed in that district, under the active guidance of Lord Lyttelton, with a paid organizing master, 30 or 40 Night Schools in union, periodic collective examinations, leading on to those of the Society of Arts, and a well organized prize scheme. The labours of the President, of the Committee, of the Organizing Agent, of the teachers have been unremitting. A most creditable proportion of the night scholars have been successful. In its third year of operation 157 received local certificates, and 51 those of the Society of Arts. Still, the classes required constant stimulus; still, the volunteer teachers fell off, or were overtasked; still the working classes seemed hardly to value all this effort on their behalf. The question was naturally asked, "Is it because the district has now enjoyed excellent day schools under certificated teachers for fifteen years or more, and so the need of elementary instruction for the young workpeople is ceasing?" To get a practical answer to this question, a sub-committee was appointed last March, and was charged to inquire into the attainments of the young operatives in certain works, the proprietors of which had kindly consented to the examination. 559 were examined, of whom 500 said they had attended day schools before going to work; their ages varied from 12 to 17. They were examined in

reading, writing, spelling, and arithmetic; and were classed as "good," "fair," and "failures;" the standard marked as "good," was the standard of the second class of a good National School; "failure" meant that the boy knew little or nothing of the subject. *The failures in reading were* 41 *per cent.; in writing* 39 *per cent.; in spelling* 62 *per cent.; in arithmetic* 67 *per cent.* Well, indeed, might this sub-committee say that, from these results, it would appear that a very large proportion of boys employed in manual labour, even of those who had passed through our National Schools, were still in need of instruction in the simplest rudiments of learning!

When one considers that the rapid forgetfulness of school learning indicated by these results, is proved to exist in a district of highly-paid labour, abounding in excellent day schools, for whose encouragement a Prize-fund of £300 has been annually raised for the last thirteen years, it will, I think, be admitted that the day is indeed far distant when the efficiency of our day schools will have rendered evening schools unnecessary. If they are so evidently necessary in such a district as South Staffordshire, much more are they necessary in our comparatively backward rural districts.

If proof were needed that our improved Day Schools are by no means diminishing the need of Evening Schools it would be amply supplied by the evidence collected by the Royal Commissioners from all parts of England. Of 12,482 scholars in 317 Evening Schools examined by the Assistant Commissioners, 10,706, or 83 per cent., had attended Day Schools, and yet almost all were in need of the most elementary instruction in reading, writing, and cyphering. Nor need this be wondered at when it is remembered that "of the children who nominally pass through our best Day Schools only *one fourth* stay long enough to reach the first class; three out of four leave with only such a smattering of education as they may have picked up in the lower classes." (my Report for 1859.)

That Evening Schools *may* supply an adequate remedy for these defective results of our Day School education is abundantly proved by the experience of the few places where they have been effectively carried on for several consecutive years. Nothing can be more decisive or encouraging than this experience. If time served me I could mention numbers of thriving clerks, contractors, and master work-men, who have told me that they owed all their success in life to what they learned at a Night School. I have examined twenty or thirty such schools in towns and rural villages which seemed to me to be accomplishing a work at least as important as that of the Day School, and far more fruitful in immediate recompense to the conscience of the teacher. Two only I will instance by way of sample of the rest. One has been ten or twelve years in operation at Bollington, in Cheshire, having survived changes both of teachers and clergyman, and having in fact fairly taken root in the place. There, as in so many places, it has gone hand in hand with a good Sunday School. About 55 young factory women attended regularly three nights in the week, one for sewing; two for general instruction. The proceeds of the sewing realized in one year £42, and went far to support the Day School. The general superintendence was committed to the certificated mistress, the actual work of teaching fell chiefly on a paid assistant, with a grant from government, and three or four volunteers. The clergyman or his wife were generally present, and read aloud some

instructive and entertaining book during the needlework. In the third year of its operation he wrote to me:—"The good influence of our efforts has shown itself in many happy ways; the Night School has deepened and quickened the interest in the Day School; the number of Sunday scholars has rapidly increased, and now amounts to 700, of which number more than 100 are above twenty years of age, and 120 regular communicants. The spirit manifested by the Night Scholars is altogether pleasing; and I thankfully bear witness to the great encouragement I have received from their example and assistance in my ministerial labours."

My next extract from my annual reports relates to a school at Congleton, St. James'; the first district created under Sir Robert Peel's Act, people employed in silk mills.

The Night School has been eleven years in operation, and is one of the best in my district. For some years it was under a most efficient assistant teacher (minute of July, 1852). When he left, the Clergyman (Rev. T. Wilson) failing to find another assistant teacher under the old minute, and preferring an older man, appointed a silk-weaver under the minute of 1855. Of the success of this Evening School Mr. Wilson says:—

"Numbers of boys who have been scholars in it are now grown up and are filling respectable places as clerks, upper servants in factories, &c. I can distinctly state that I know the Night School has been the means of raising not a few from the low and degraded state in which the parents and elder brothers were content to remain. I now find myself surrounded by a considerable number of young men who are intelligent, well behaved, and vastly superior to what 'factory lads' used to be. I may mention also that I readily recruit my staff of Sunday teachers from among the most promising of the night scholars."

The subjects of instruction are occasional Scripture lessons; but not every evening as nearly all the scholars attend the Sunday School, in which a class of them are now reading the "Pilgrim's Progress." Reading and writing form an important part of their evening lessons; once or twice a-week geography and grammar; but by their own choice the chief portion of their time is given to arithmetic in which they appeared at the last inspection well advanced. Mr. Wilson adds, "some of them are really good singers, and I think they are all the better lads for having this talent cultivated. A relation of mine (an attorney) has taken great pains with them, and none of the musicians have gone wrong in moral conduct. The old piano to which the more proficient have access, jingles away, and it is wonderful how soon and how much they learn on it. The young men's musical class has lately developed into a brass band, of which I consider the old piano the parent. A subscription for this purpose was started: the youths themselves gave £5, and though we are not a rich people, but just now very poor, £13 more was kindly added to it by friends. The teacher must be a clever energetic fellow and a really superior man, or else he will never do for a town like this. But with only £10 to add to the pence, I almost despair of engaging such a man.

As I said before I could multiply these instances of really successful Night Schools by thirty or forty. And yet of scarcely any of them could I say that they were on a secure and permanent footing. In no case are the School-managers bound by their trust deed to maintain them. In nearly all they depend for success on the Clergyman, or the Squire, or the Manufacturer, or some members of their families.

Instead of multiplying particular instances I will endeavour to sum up the experience of those best informed on the subject, giving the conclusions to which three distinct authorities—perhaps the very best that I could have applied to, speaking of three distinct kinds of population—have furnished me with. One is from H.M. Inspector, Mr. Stokes, who draws his conclusions from the most successful group of Night Schools that this country can perhaps show, the Roman Catholic Night Schools of Lancashire, one numbering 629 scholars, another 589, another 546, and eight others above 200—a very remarkable group it must be admitted. He writes to me:—

"In my report for 1860 I tried to say something to the point on Night Schools. For their success they rely on such conditions as these:

1.—Regular habits of population, such as prevail in the factory districts where the hours of work are regulated by law.

2.—Managers zealous, affable, enjoying confidence, willing to attend nightly.

3—Respect for scholars' wishes or even whims, avoiding the term "School," and calling it rather a "Club" or Young men's Society;" formally enrolling the members, terming their fees "subscriptions," excluding the absentees or defaulters from the "Society;" appointing the most respected to be teachers.

4.—Perseverance;—a new Night School is irksome at first, with an established tradition it will almost work itself.

On the other hand, excepting in a district of regulated labour, or without a manager of the right stamp, or without *a light hand* in the management, my experience leads me to hope little for Night Schools on a large scale."

These remarks (which seem to me of great value) are drawn from a factory district, it will be observed, where the hours of labour are regulated by law. Mr. Baker the well known Inspector of Factories, whose reports are always full of valuable matter, also lays much stress on the great advantage to the Night School of our factory legislation. "Every year's experience," he says, "convinces me, from the clearest observation, and from opportunities of becoming acquainted with the habits of the working classes which have rarely been exceeded, that Night Schools will have to be increased, and *all kinds of labour will have to be shortened that they may be filled.*"

So much for factory districts. I next go to districts of irregular labour, mining or manufacturing districts where the hours of work are not regulated by law, sea-port towns, watering places, and the like. The difficulty here is much greater. Many of those whom we most wish to draw into our evening classes are employed *over hours* in shops, or in service; their attendance will be most irregular. By way of giving the cream of our experience of such places I will transcribe the resolutions which were come to by the sub committee of the South Staffordshire Association (alluded to above). Their inquiry and their deliberations had been of the most careful kind, spread over several months of this year, and the results they arrived at seem to me most trustworthy.

They reported that the Evening Schools of the district "had to a great extent failed," and they ascribed their failure to the following causes:—

1—The indisposition of young people to attend Schools after their day's work is over.

2.—The frequent calls for over work.

3.—The great variety of cheap attractions, such as wakes and fairs, theatres, music-halls, clubs, and other places of amusement.

4.—The indisposition of managers and teachers to carry on Evening Schools, in consequence of the uncertainty that prevails as to their scholars continuing to attend School up to the period of the Government Inspection; and also as to the willingness or ability of the Inspector to examine their Schools during the usual hours of Evening instruction.

5.—The want of suitable provision to make the Evening School comfortable and attractive.

Their suggestions were as follow:—

1.—That this Association shall press upon Employers of labour the desirableness of encouraging the boys in their employment to attend Evening Schools.

2.—That School managers should print tickets entitling the holder to evening instruction *at half price* for six months; and that packets of these tickets be sold to employers of labour, at a cost of half the usual Night School fee for six months, for distribution among their younger workpeople.

3.—That evening scholars be encouraged to prepare specimens of writing, mapping, drawing, and other School work, or of their industry as carpenters, carvers, painters, smiths, &c., for an annual exhibition.

4.—That the Government Inspection should be held while the scholars are assembled, not earlier than February nor later than March in each year; and that the Committee of Council be memoralized on the subject.

In the third place I come to Agricultural Evening Schools, and here my authority is one who will at once command attention. Mr. Fraser, Rector of Ufton, the ablest of the Assistant Commissioners, and a Diocesan Inspector of Schools, gives me a desponding view of the prospects of Rural Night Schools. That his own is an exception is clearly due to his untiring energy. He writes to me:—"In the neighbourhood in which I live, and in others with which I am acquainted, (his district lay in five of the western counties, purely agricultural,) the condition of Night Schools makes no progress. I conceive that the *real difficulty still is to find teachers.* The clergyman must attend every night himself to sustain the thing; and this is often impossible. At the same time I am satisfied that the demand, or at any rate the necessity for Night Schools is increasing, not diminishing. We cannot keep our day boys longer at school than we used to do; and every year multiplies the situations which cannot be held except by persons possessed of a certain amount of scholarship. Among my own young men, who are not at all of a high type, I find great avidity for instruction, a sense of the value of learning, and much thankfulness for the opportunity afforded them."

I have now brought forward three authorities on this subject, one speaking for factory districts, another for other town districts, and the third for rural districts

It will be seen that the difficulty of finding teachers presses most heavily on the last, the rural parishes; indeed it is their only serious difficulty. The difficulty of getting young people to attend is undoubtedly greatest in the second, the ordinary town districts, where the hours of the labourer are very irregular, (far more so than in factories or in agriculture,) and where there are many competing attractions.

The difficulties of any sort are I think least in the factory districts, and there in point of fact all our most flourishing Night Schools are to be found. The regularity of the hours of labour all the year round renders it possible to keep the Evening School open all through the twelve months, and so makes it worth while to engage a trained teacher specially for the purpose; while the high rate of wages enable the managers to charge such fees as will go far to pay his salary. I apprehend these schools being easily brought under inspection will profit largely by the Capitation Grants under the Revised Code.

This group therefore I dismiss, and confine my concluding observations to Evening Schools in ordinary towns not under the provisions of any factory law, and rural parishes. Here the Night School can only be carried on in the six winter months; great energy is needed to get the young people to attend; and it is difficult to find a teacher of the requisite efficiency. The only practical solution is that the whole burden is thrown on some zealous volunteer, and when no such is forthcoming the Night School breaks down.

Where are we to find the right sort of teacher?

How are we to pay them?

To these two questions I now address myself.

To the first question I answer unhesitatingly with Mr. Fraser we must render the Day School staff of teachers available for the night School. "Schools may meet three times daily," the Revised Code says. We must henceforth let this be distinctly understood in engaging our certificated teachers, we hold them responsible for the Evening School as well as the Day School. But how do this without overtasking their strength? Give up the Afternoon School Mr. Fraser says: but for this I am not prepared. But that it may well be so shortened and lightened during the winter months as to leave the head teacher fresh for the evening I am pursuaded. Let it be cut down to two hours, the last hour or half hour is often a drowsy one, and not worth much. Let the boys have some work corresponding to the girls' needlework, this I have often wished for other reasons. I would break up all the classes, and let them sit at their desks, each individually occupied either in private study—and we are not half careful enough to teach our school children the habit of private study—or in mapping, drawing, bookkeeping, and the like. Where the latter occupation was adopted the results might be shown to the parents and patrons of the school at the annual exhibition about Easter. The master would be present, and in the course of the afternoon should give the whole school a good drilling for a quarter of an hour in their play ground, or a singing lesson, or both; but on these afternoons there should be no direct teaching on his part, merely superintendance. The youngest boys might be in a class-room under an assistant, or learning to knit with the girls. Thus the afternoons of three or four days of the week on which the Night School met might be greatly lightened, with no loss, but as I believe rather a gain to the Day Scholars. Under the Revised Code the master is allowed to teach his Pupil Teachers, if he have any, during the Night School hours. Three hours of steady lesson work in the morning, two light hours' such as I have described in the afternoon, and an hour and a half of Night School need overtask no healthy man. It would be much less than the daily work of an Assistant Master at Eton, Harrow, or Rugby. In the case of School Mistresses, it would seldom be difficult to find volunteers in the parish who would assist them in the needlework, and so lighten very materially their afternoon labour.

I now come to the question of expense. Any master thus undertaking an Evening School during the winter months should have £15 added to his income; a mistress should have £10.

The fuel and lighting of the school-room for an Evening School of thirty or forty, would average about £3 or £4 for the winter. Stationery, beyond what the scholars would buy for themselves, would vary from £1 to £2. As the numbers increased, paid assistants would be needed, one such for a night school of 30, two for a night school of 45, and so on, allowing a teacher for every 15 scholars. These assistants would in most places be abundantly paid at the rate of a shilling a night—say, £5 for the season. They would be, naturally, selected from the most promising old scholars of the day-school, youths of sixteen or seventeen, who had got superior situations—some such almost every parish with a good school can show. I calculate that the night-scholars' fees ought, exactly, to cover the expense of these assistant teachers, and of the fuel and lights. Thus the varying element in the income cancels the varying element in the expenditure. The payments of the first 15 scholars would cover the expense of lights and of one fire; every additional 15 would require, and would pay for, one additional assistant teacher, and a very slight additional outlay in light and fuel. Thus, the only expense to be otherwise provided for is the lump of £15 to the Master or £10 to the Mistress. For this, I look to the Government Grant, the whole of which might be given to the teacher, perhaps, in lieu of any fixed sum. For Night Schools, Government offers 2s. 6d. a head on the average attendance, and an additional 5s. for every scholar who has attended 24 times, and passes, *in any grade*, in reading, writing, and cyphering.

But here we come to a grand difficulty: *How are night schools to be inspected?* They only meet in the winter months; and half of our schools are of course inspected in the summer months. They only meet in the evenings; and the Inspector can seldom stay and spend his evening in the place. Then, there is a difficulty, sometimes, in persuading these backward young people to present themselves for examination to a gentleman from London.

I have tried to grapple with these difficulties, practically, as an Inspector of Schools, during my nine months' experience of the Revised Code; and I must confess that I found them simply insuperable. Unless the Committee of Council will in some degree modify their method of testing results in favour of night schools, I do not see how this most important part of the Code is to be worked.

The difficulties in the way of *inspection* are insuperable; but, happily, the difficulty of examination is by no means so. Thanks to our postal system, we now find it perfectly possible to hold simultaneous identical examinations at many different places at once, without the actual presence of the examiner. There need be no reason why each Inspector, in his district, should not examine all the rural night schools simultaneously, on some given day of March, by the method adopted by the Society of Arts with such perfect success. He would nominate for each school some responsible person, a neighbouring Clergyman or Magistrate, perhaps, to be his proctor or deputy, and to guarantee, by his attendance, the integrity of the examination; he would send to him, by the previous post, a printed paper of questions in arithmetic, and passages for dictation for each grade, together with

instructions as to the exercise in reading and elementary writing. Those presented in the three lower standards would do their work with a lead pencil, those in the three upper with pen and ink; but all *on paper*. On each student's paper would be marked, also, whether he passed or failed to pass in reading. These papers—signed by the Teacher, and countersigned by the Managers, as *bona fide* the work of those whose names they respectively bore—would be there and then sealed up in a packet, and sent to the Inspector, who upon these results would be able, on the occasion of his next inspection of the Day School, after conversation with the Night School Teacher, and after careful scrutiny of the registers and copy-books, to fill up his Report on the Night School. Thus, every Evening School would have the advantage of being examined at their usual place and hour of meeting, and that, too, in the best month of the year, at the close of their winter session. The difficulty, moreover, of getting the scholars to present themselves for examination to a stranger would be avoided.

Thus, the problem of bringing the Evening Schools within the operation of the Revised Code may, I believe, be solved And this once done, the financial difficulty is, I conceive, also solved. The pence and grant together would realise about 10s. a head per scholar in a fairly successful Night School; and this, where the numbers in average attendance exceed thirty, would make the Evening School, in a great measure, self-supporting; an additional £5 might be needed for the Assistant Teacher. A smaller School would, of course, make a rather heavier demand on the subscription fund; but in no case need the deficit in the Night School balance-sheet exceed £10.

By this, or some similar method, it is my hope that we may be able to reinvigorate the Evening School. With the encouragement and pecuniary assistance of these grants, it will form a very important part of every school establishment. One of the wishes of the day (if I may so speak) will be realised. An evident need will be met. The Night School, instead of a burden and anxiety to the Clergyman, will become one of his greatest pleasures. And an accession of strength will accrue to our parochial system, by thus bringing into direct relations with those who have their good most at heart, the very class whom it is confessedly most difficult to reach—I mean the young unmarried labourers of our towns and villages.

ADULT EDUCATION AND NIGHT SCHOOLS.

By the Rev. GEORGE BUCKLE.

In all large subjects careful limitation is necessary, but in none more than in Education. Half the controversies about it arise from neglecting this. What is true of the town is perfectly untrue of the country; what is applicable to an agricultural population is quite inapplicable to a manufacturing one. Even further—rules which are suitable to a case where education is valued by the people, or encouraged by the owners of property and employers of labour, are unsuitable to a case where the reverse holds true. I wish it, therefore, to be understood that my remarks apply only to the case of which alone I have experience—that of a manufacturing village population.

In this I would note, first of all, the great eagerness of young people to attend Night Schools. Of *young* people—for I have not seen many instances of grown-up persons applying—perhaps because the School being chiefly occupied with the young, they do not choose to mix with them. But young people—boys and girls from ten years old to sixteen or seventeen—will come eagerly, and readily pay 2d. or 3d. a week. There is no difficulty in maintaining a School of about seventy, even though several rival Schools are working round it.

These consist of two very distinct divisions.

1.—First, a small number of those who have gone through the Day-School, and risen to the first class in it. They have gone out to work, and return in the evening to maintain and advance their knowledge. They are a class which I think deserve the utmost attention; they are the flower of the young generation, the leaven by means of which we hope to leaven the future society of the place. A Night School which does not take good care of *them* is neglecting the chief part of its work. Their great desire—I commonly find—is to get on in arithmetic, and learn something of its higher forms, such as mensuration or algebra. They are not fond of being called away to a reading lesson. But it is, I think, of great importance to make a reading lesson interesting to them, and through it to endeavour to guide their tastes and direct their thoughts to subjects of a higher kind than the ordinary school lessons have hitherto set before them. It is these also that one specially desires to interest in a Bible lesson. But *this* ought not to be obtruded upon them, or enforced as part of the regular work. It should be occasional—coming in as a pleasing and desired variety—for no good whatever is done, rather much evil, if they are not made to *like* it. It cannot be too carefully borne in mind throughout all our dealings with this class that they are *voluntary* scholars, coming only because they choose, and paying their own money for an article of which they themselves appreciate the value. The school *must* be made agreeable to them—they must be allowed to exercise a certain amount of choice over the subjects taught. And it must never be forgotten that the great object of all education—which comes out more and more distinctly as we deal with advancing years—is to train the will, and attract the inclination and the free choice to the side of good rather than evil.

This class, however, though of the highest importance, is small. Far the larger number are boys and girls who know but little, and require the most elementary teaching. They have never risen into the higher classes of the Day School—in consequence of wilful idleness, or irregular attendance, perhaps the fault of their parents—or because they have been taken away too soon to work, or, in the case of girls, kept away during long intervals at nursing. Or, it may be, they have never been to a good School at all, but have passed their time at one of the many so-called academies where no real teaching at all goes on, and where they find themselves at the end of their time no better than they were at the beginning. In all these cases, as soon as they get fairly to work—whether it is that they are suddenly struck with a sense of their deficiency, or simply that they have nothing to do of an evening and are attracted by a warm and lighted room and plenty of companionship—they come in shoals to the Night School. What to do with them there is an exceedingly difficult question. If we were content to leave them to themselves, it might be very easily answered. Their one ambition is to write. They will buy copy-books, and sit down complacently for

an hour and a half to do nothing but write—write—write—often perfectly unable to read, and still less to understand, the words they are writing. This, however, is a state of things which will satisfy no conscientious teacher. But directly he attempts to remedy it, many difficulties start up. They are not unwilling to stand up in a reading class—but it soon appears that their attainments in this respect are as various as possible. They run up through all degrees from those who can barely spell out monosyllables to those who can after some fashion blunder through the words of an ordinary sentence. You see at once that you require as many teachers as are needed in a large School. Fewer perhaps might serve when you pass to arithmetic; for here your scholars are more nearly on the same dead level of ignorance; but here again—to counterbalance this—they require more individual attention and explanation. And the great instrument whereby teaching power is economised, and the labour of a few is made to do the work of many—I mean discipline—is here only slightly available. The smaller class of which I spoke first—habituated to its exercise, and capable of understanding its use—will readily accept it. The untrained and untaught crowd, of whom I am now speaking, find it unendurable. It is a thing wholly foreign to their nature. With a large number of teachers, so that each individual may be always under the teacher's eye, and kept, as he will be by a skilful and watchful teacher, in constant employment, it is possible. Without many teachers it is impossible. For compulsion or punishment is out of the question; dismissal is the only available weapon, and under it this class would rapidly melt away into nothing. So that discipline—though it may, and ought to, result from a sufficient number of teachers—cannot be relied on, as it may be in a Day School, as a substitute for them or a supplement to an insufficient number.

The upshot of all this is that the existence of a good Night School is simply a question of teachers. If you can get a good supply of teachers, it will succeed; if you cannot, it will be a perpetual and exhausting struggle. But here, it may be said, the Revised Code comes in as an auxiliary. It permits the employment of the Day School master; it offers the chance of winning money on the night-school which may be employed in procuring additional teachers. I wish I could think that some solution of our difficulties was given in this way; but I am obliged to confess that to me the assistance thus offered seems—speaking generally—to be illusory. First, as regards the chance of a grant. Unless the inspector's visit falls at the right time—that is, not too close on the beginning, when the scholars would scarcely have settled into their work—nor yet after the close of the five or six months of night-school, when it would be difficult to collect them for such a purpose, and when, if collected, the habit of work would have partially faded—the chance would be small. And unless the inspector were willing to give up his night, as well as his day, to it, the chance would be nothing. The circular of the Council-office supposes that the night-school may be ranged and examined with the day. But this is, in most cases, simply absurd. Most of the scholars are at work by day, and could not be spared by their employers. And if they could come, the class which I have just been describing would never endure to stand up, side by side, in the same standards with little boys and girls, much their juniors, to be examined with them in the same work and in many cases fail, where their juniors succeeded. So that I do not think we must expect much addition to our Night School funds from the Revised Code.

And, secondly, as regards the master. It is true that he may be employed in the Night School—and that is a real advantage, which I should be sorry to be supposed to undervalue. But he is not for many reasons the person on whom the chief work ought to be thrown. He has quite enough to do without it. It is of the utmost importance that the mind of the teacher should be fresh and elastic. This is quite possible, even for a hard-worked man, when the evening teaching is a total change from the day's work; almost impossible, when it is simply a monotonous and more laborious prolongation of the work that has been going on all day long. The master comes to his his evening work already fagged, and he brings to it also the habits of exact discipline and strict rule, which are the very strength and security of the Day School, but which, as I think, are unsuited to the freer and more voluntary atmosphere of the Night School. For these reasons, though I would gladly employ the master as an occasional—or, if his strength and zeal were equal to it—as a regular teacher in the Night School, I should much prefer, unless compelled by that necessity which knows no law, not to throw upon his shoulders the main burden and responsibility.

Nor do I think the Clergyman ought to be the actual teaching master of the School. Of course, the more he is there, and the more work he does in it, the better. His presence and teaching rank among the principal benefits which we expect the Night School to confer. But his work should be free and transferable from class to class. He should have leisure to watch and plan, to guide and advise. If he is personally responsible for the actual teaching of the whole, his whole time is occupied with details, he is driven into a narrow groove, and rendered comparatively useless as to his proper function.

What, then, can be done? Teachers—not one or two, but teachers in sufficient numbers—are the great necessity: and teachers are nowhere supplied ready to our hands for this work. I venture to think that we must look for them to the same source which supplies our Sunday-school teachers. Here, it seems to me, is a great and open field for our lay friends. The Night School is in some respects closely assimilated to the Sunday School, and even more open to lay work, as being less directly religious. It is voluntary; it contains many of the elder youth, who are passing out of childhood into maturity; it is freer and looser in its construction and management; it requires to be broken into many small classes; it offers great scope for individual influence; it can only be successfully conducted in the spirit, and with the instruments, of love. Besides this, it needs no great qualification. Any educated man or woman possesses quite sufficient knowledge for the purpose. Patience and good temper and good sense are no doubt required for this, as for most other works; but experience will soon supply every other deficiency. The self-denial involved in giving up two or three evenings every week during the winter is no doubt considerable, but it will be found to bring with it a considerable reward. The intermingling of different social classes is by no means a benefit to the lower only. The teachers will find their knowledge of life enlarged, their human affections wonderfully expanded, their sense of the reality and depth and mystery of our common human nature strengthened and exalted by their close contact with a class of which they have probably hitherto known little. They will have also the happy consciousness that they are helping to bind together the separate classes—far too widely sundered—of our modern society, and doing what in them lies to make its many members feel that they are indeed but one body in Christ, from whom flows through all that love which causes all to suffer and all to rejoice together.

ADULT EDUCATION AND NIGHT SCHOOLS.

By the Rev. L. TUTTIETT.

There are, I apprehend, two distinct questions now before the minds of this Congress. First,—How may we, as English Churchmen, both Clergymen and Laymen, best promote the important work of Adult Education? Secondly,—How far are Night Schools at present, and how far may they be made, a principal means of doing this?

It is important that we should have clearly and distinctly before us the different classes of persons for whose education we have specially to provide.

I.—There are, I grieve to say, in every Parish, old people who can neither read nor write; and who are thereby cut off from many secondary sources of consolation in their declining days.

II.—There are young people, most frequently found amongst farm servants, whose elementary instruction has been entirely neglected; whose ignorance we, perhaps, only find out when they present themselves as candidates for Confirmation.

III.—There are many half-instructed youths who were drawn away from School by the cruel necessities of our manufacturing system, at the age of ten or eleven, whose education has certainly received little continuation at home.

IV.—There are young people who have made a good use of the primary period of elementary schooling, and imbibed a love of knowledge which they desire to increase after the hours of labour; a class which I presume Mr. Norris would say ought to be grafted into a secondary School.

V.—There are young men of the lower-middle and upper-lower classes, sons of clerks, tradesmen, and small farmers, who for many reasons need aid in the work of self-education.

VI.—Lastly, there are in our rural districts those whom I can only describe as the "Village roughs," the wild youths, who on winter evenings must be kept out of mischief, and brought, if possible, under some kind of humanising influences.

Let us take each of these classes in turn, and see how their education can be best provided for.

I.—I do not know any single case of a successful attempt to teach old men in classes, elementary subjects; especially if lads in their teens are taught at the same time. It is far better to teach old men to read separately in their own homes. Surely there are some earnest Christian people to be found in every parish who will rejoice to be employed in such a work as this. And depend upon it there is no surer way to win a man's affectionate gratitude than by teaching him to read.

II.—Youths whose elementary instruction has been wholly neglected, must not be taught with those who are sent by their parents or masters to make up for prematurely interrupted education, and those who come to carry on a successful education in the Day School. They should be taught at a different time, and, if possible, in their own homes. They can very rarely be got to attend the regularly organized Night School.

III. For young men of the lower-middle and upper-lower classes, who require help in self-education, the best provision is offered in

Mechanics' and other Institutes, and in what are called Working Men's Colleges. As far as I can judge from the printed Reports in my possession, the *bona fide* artisans seldom apply for *secondary instructium* to the classes of Institutes and People's Colleges; and far too little is done to attract to them those whose secondary education they might so greatly serve.

So, then, we are left with three classes to provide for—the half-taught youths, too early called away from school to labour; the sharp youths, who wish to add to their store of knowledge acquired in the elementary Day School; and the wild youths, whom we desire to get under education for our own sake as well as theirs.

These are the proper objects of a Night School, of which I must now speak.

And here let me at once express my honest conviction, a conviction founded upon the experience of some of the best and wisest men whom I have consulted, that Night Schools upon the type proposed by the Privy Council, can never be generally successful.

We are told in the Instructions to H.M. Inspectors upon the Revised Code, that "if Night Schools are under Voluntary Teachers, they are apt to be less regularly conducted, and to be regarded as something extra; whereas, in the present condition of labour in this country, they are indispensable. The Night School should differ in no respect from the Day School, but in the children who attend. The business of the Night School is not secondary, but continuous elementary instruction."

I venture to affirm that, for the permanent success of such schools, schools which "differ in no respect from the Day School," one thing is absolutely necessary, and that is *compulsory attendance*. If Manufacturers would agree to make regular attendance in a Night School the condition of juvenile employment, and if they would shorten the time of labour, so as to justify such a condition, then, doubtless, these strictly organised schools might become most useful for "continuous elementary instruction." But, *as things are*, a Night School can only be "regarded as something extra." We must consider ourselves as engaged in a guerilla warfare—every man, as it were, a free lance—against the ignorance around us. And, indeed, the very best Evening Schools in the country are those which have begun in the most irregular way. For, as some one has most wisely observed, "It must never be forgotten that to our *Night* School pupils *come;* to the *Day* School they were *sent*." We have first of all to win their confidence, and make them love the instruction they need.

Let me now propose what I consider the best plan to be adopted in a village. I must take for granted that there is a good school-room, in a convenient position, capable of being made comfortable and attractive on winter evenings; and, moreover, that there is in the parish a Clergyman thoroughly in earnest, with some earnest people about him ready to work with him.

Let this, then, be one necessary item in the school expenses—*fires and lights for six nights every week from Michaelmas to Lady-day.* This really need not cost more than five or six shillings per week, except in a large school. For two or three nights in the week, let the school-room be opened as a kind of *village club-room*, with free admission to all adult males who choose to come. Let a few tables be set here and there, with some newspapers, sets of chess-men and

draughts, and other means of innocent amusement. Above all, let there be a good supply of attractive popular books. Let the Clergyman of the parish, or some one whom he can trust, occasionally look in, and say a few kind words to the young men, or read a passage from a newspaper or book. Let there be now and then a short instructive lecture or reading, with a view to provoke inquiry and encourage reading. I am certain that much good may be done in this way. The shyness and suspicion which too often keep farm lads away will thus be worn off. They will be made to feel that they are cared for, and that it is desired to teach them solely for their own good. Thus, they may be drawn gladly to avail themselves of the regular Night School, on other evenings of the week.

Of this, *the regular Night School*, time permits me to speak but briefly.

1.—I do not hesitate to say at once that this ought *not* to be, except under very peculiar circumstances, *free*. For those who were taken away from the Day School to increase the family funds by paid labour, have no right to expect it; and those who come for love of knowledge will not desire it. Undoubtedly the best Night Schools are self-supporting.

2.—Let the master be the best that can be had whether trained or not. If the Day School master is willing to undertake it, and not likely to suffer from exhaustion, let him have the general superintendence; otherwise the Clergyman must consider himself responsible for it. The most valuable assistants in Night Schools undoubtedly are ladies: their gentleness and patience eminently qualify them to deal with the rough natures of the ordinary Night School.

3.—The discipline of the school must be very simple and easy at first. *The circulation of printed rules will certainly keep many away.* Let them come to get knowledge; then let the higher and holier character of the school be gradually developed. Let them be made to feel the duty and blessing of prayer at the opening and close. Make them own that there can be no progress in learning, or in anything else, without discipline: for "order is Heaven's first law."

4.—As to the teaching, I need only say that for poor lads, who come tired from a long day's work, it must be as spirited and lively as can be.

Self-education must be combined with the instruction given. In writing, instructive verses or pieces of biography, history, &c., may be given to be copied. As the pupil writes he should think, and, perhaps, be drawn to enquire. *Continuous reading books* have been found to answer well, as for instance "Robinson Crusoe." But, after all, what is suitable for one school is not so for another; and every one who makes the experiment, must judge for himself what is most suitable for his own case. The Night School should be stimulated from without in every possible way; by an annual feast, by a prize scheme, by connecting with it the village cricket-club, the singing-class, the village band, &c. There should also be good allotment gardens, and above all, a good library.

In all this, let us never forget *the end*, which is *not to make these lads clever, but good*; not to give them a knowledge which shall be like the moonshine on a frosty night, seen and admired, but making nothing grow; but like the blessed light of the sun, vivifying, expanding and drawing upward to God. We seek to make them devout Church-goers

and earnest communicants; to teach them "so to pass through things temporal that they finally lose not the things eternal." In such a work as this we may surely expect the hearty co-operation of all classes of our people. And if we can do anything to better the condition, and increase the happiness of the poorest village lad, it will be worth the most earnest efforts we can make, and the greatest self-denial we can practise.

SECTION.

Rev. Canon GUTHRIE, Chairman.

The Chairman, in introducing the proceedings, said the subject for consideration was what was called the Revised Code of Regulations, that was to say, the Revised Code of Regulations made in reference to primary education in England. He believed it was well known by those who had taken any interest in this great question, that about 25 years ago the state of primary education in England was truly deplorable, and in order to remedy this state of things a department of the Privy Council was specially assigned as a Council of Education, under the sanction of the Lord President, with a secretary and regular staff appointed in order to devise measures for the improvement of the education of the masses of the English people. Accordingly a number of regulations were promulgated and annual grants were made for carrying out the object. The chief features of this new system of education were the pupil teacher system; the making of grants for the improvement of schools and school-rooms—for the books and furniture, and so forth, augmentation for masters, and the foundation of training colleges for masters, and not only that, but one of the chief elements was the appointment of a regular staff of inspectors. In the course of a few years a most marked improvement took place in the general education of the people of England, wherever the system was brought into operation.

He himself was ready to bear the most ample testimony to the good effect of the system. In the course of time, however, objections were made, the chief of which was the unequal distribution of the grants. The grants were largest where the greatest amount of activity existed. The consequence was that the grant was absorbed by the places where it was least needed. The system of education was rather too ambitious, too showy a thing. One of the grave objections was the increasing expense in consequence of the increase of the schools. The House of Commons looked rather black, the Chancellor of the Exchequer grew rather nervous, and it was determined to alter the system. A commission was appointed to inquire into the matter. A very grave case was soon made out against the existing system, and a number of regulations were made, which now constituted the Revised Code of Regulations, under which the grants were made to schools. The grants were now given under two conditions. The first was for general attendance, and the second was for efficiency in the "three Rs"—reading, writing, and arithmetic. He thought it was a very arbitrary standard. According as the children passed this standard so was a certain amount granted to the school. He thought this was a very fair subject for consideration at a Church Congress such as this was, how far this was, as many friends of education believed, a decided step, and how far it was a retrograde movement, how far it would or would not hinder or

fetter the progress of good education in England, how far it struck at the root of education, and how far it was calculated materially to injure the prospects of their training colleges, and therefore degrade the system of education, he thought these were fair questions for inquiry.

CHURCH TRAINING COLLEGES UNDER THE REVISED CODE.

By the Rev. W. SMITH.

I have been requested to address you this afternoon on the bearing of the Revised Code on the Training Schools of the Church of England. It is a subject on which it is expedient to speak with hesitation, as we have no sufficient data from which to draw a determinate conclusion. This is only the first year in which the Colleges have been subjected to the new financial regulations, and three or four years must yet elapse before we can fully see to what extent the alterations in the Pupil-teacher system and in the payments of Certificated Teachers will affect the supply of suitable candidates to be trained.

There are now 29 Normal Schools that belong exclusively to the Church of England, 15 for males and 14 for females, and they provide accommodation for about 1,100 and 900 students respectively. Of these schools all but four belong to, or are connected with, the National Society: The four not so connected are the Home and Colonial and Highbury, in London; and the two schools at Cheltenham. In 1858, there were 1,633 students resident in the Training Schools; the total expenditure was £62,013, and the aid from Government £38,333, or 61 per cent. In 1863, the students were 1,852; the total expenditure £79,878, and the Government aid £67,300, or 84 per cent. In some few cases, last year, the grants from Government were more than sufficient to cover all the expenditure.

Now, it must be conceded by all reasonable persons, that it is most undesirable that so large a proportion of the annual expenses of the Training Schools should be borne by the public purse. Our freedom of instruction becomes thereby endangered. In proportion as the State approximates to bearing the whole expenditure of these institutions, it acquires the right to interfere in their internal management, and to dictate the system of instruction. Hitherto, there has been no attempt to override the judgment of the local managers—whatever changes have been made from time to time have been made with the concurrence of the Councils; and all transactions with the Committee of Council have been in perfect harmony with the letter and spirit of our Trust Deeds. It is a pity therefore to risk the curtailment of our liberty.

But we must bear in mind that their Lordships never intended to contribute so large a portion of the annual income. In 1843 they refused to make any grant towards the annual maintenance of Training Schools. In 1846 the number of Queen's scholars was limited at most to one-fourth of the whole accommodation. And when the grants were finally revised in 1853 and 1855 their Lordships miscalculated

the results. It was supposed that about two-thirds of the candidates for examination yearly would be able to pass, and that only a few would obtain the higher classes. But for the last few years almost all the students have passed the examinations and by far the larger majority have been in the first and second divisions. It is only fair therefore that a miscalculation having been made it should now be rectified.

Moreover it was very confidently asserted that the supply of teachers (at least of males if not of females) had overtaken the demand. Old established teachers complained that they were in danger of losing their situations through the number of unemployed young teachers who were willing to take their places at a reduced salary. But the grants given to the Training Colleges acted merely as a stimulus to the supply of teachers, and were in no wise controlled by the demand.

With a view therefore to make the public grants bear a fairer proportion to the sums raised from local sources, and to prevent the supply of teachers from being in excess of the demand, the Committee of Council have introduced the following changes as part of the Revised Code for 1864.

First, all the grants made under the old Code have been abolished. There are no Queen's scholarships, no grants for the classes gained by students at the Christmas examinations; no allowances for assistant teachers or lecturers. But for every student who passes an admission examination, and is trained for two years, and after completing a a probation of two years more as a teacher in the same Elementary School receives a parchment certificate, their Lordships will give to a male Training School £100 in 5 successive annual payments of £20 each, and to a female School £70 in 5 payments of £14 each. No grants are made for students who reside only one year (except in the case of Colleges that provide a specially approved course of training for Infant School teachers), nor is any grant made for those who after two years residence give up their occupation from ill health, misconduct, or any other cause before they gain their certificate.

Secondly the grant to be received by each College is subject to two limitations. It can never be more than 75 per cent. of the certified expenditure of the foregoing year, nor can it exceed £50 a head in Male Schools and £35 a head in Female Schools for every student in residence for continuous training during the year in which it is paid.

And thirdly, it is left to the several Colleges to determine how many students they deem it prudent to admit, (for it is folly to admit more than are likely to be employed) and the terms on which they will admit them. The Colleges must run all the risks attaching to students during their residence and subsequent probation; but if students agree to be trained for two years and leave before the expiration of the time, they are thereby debarred from receiving Government Certificates.

What then is likely to be the result of these changes, and other changes of the Revised Code on the finances and supply of students to the Colleges.

1.—I will take the Finances first. The average Annual cost of a male student is estimated by the Government at £50 a year; of a female at £35. These are the maximum sums on which their lordships agree to pay 75 per cent. If a School has 80 students, its expenditure may amount to £4,000 or £2,800, according as it is for males, or females. The utmost that it can receive from the Government will

be £3000 or £2,100, the remaining £1,000 or £700 as the case may be, must be derived from other sources. But in order that a Training School may secure its full possible allowance from the Committee of Council, it is evident that 75 per cent of the students who are admitted for two years, must after two years' residence, and two years' probation gain their Certificates. This is perhaps the least commendable portion of the new arrangements though I freely confess that it is difficult to see how the objects in view could have been otherwise secured. But it is a risk, if not a great risk, for the Colleges to bear. To take an example—last January I admitted 40 students who had passed the preliminary examination for a two years' training. If they cost us £35 a year (which I am happy to say they do not) it is necessary that 30 should survive all the changes and chances to which young womanhood is heir, and be certificated in the year 1867 in order that we may receive the Government allowance for them in 1868, and four following years. If less than 30 secure the much valued piece of parchment the Training School becomes a loser to the extent of £70 a head. It may strike you at first that out of 40 young men or women, 30 ought to continue successfully in their vocation for four years at least; but as matter of fact it is doubtful whether they will—so many circumstances may occur—they may die or be permanently invalided, they may have offers to emigrate, or adopt some more lucrative occupation, they may fail to satisfy the Managers or the Inspector, or they may fall into vicious habits; that I am afraid it will be difficult to secure 30 parchments from 40 students. My own impression is that if the Training Schools are to realize from the Committee of Council 75 per cent of their expenditure they will be obliged to reduce that expenditure to less than £50 a head for males and £35 for females. Such a reduction is by no means impossible.* The cost per head in male Colleges now ranges from £61 to £39; and in Colleges for females from £50 to £24. The average in the former is £52 and in the latter less than £32.† In 1858 the averages were £43 and £31 respectively. Thus the male Colleges have in the course of five years increased their expenditure to the extent of £9 a head per annum. It will now be expedient to revert if possible to more economical arrangements and not allow the average for male students to exceed £45 nor that for females £30 a head per annum. It is only by such economy that the Colleges can be sure of securing enough by the Certificates of their students to cover three fourths of their Annual expenditure.

But, granted, that the Colleges, if they do the work for which they have been established, may recover from the State three-fourths of their annual outlay, how can they raise the remainder from other sources? Some seem inclined to think that it is impossible Now, it has been said, and not untruly, that "the lavish subsidy of late years has enervated its recipients, and that it will take some time to recover a vigorous and healthy tone." When the quartern loaf was reduced in price from twenty-pence to fifteen-pence, the hard working labourer felt it to be a great boon; and the boon was greater when the price fell to ten-pence. If, at any time, the average price throughout the country should fall to fourpence, and in some quarters it could be had for nothing, it would, doubtless, be esteemed a great grievance if nobody could get his loaf for less than fivepence. In the same way, the

* Report of Committee of Council, 1864, p. 217.
† Report of Committee of Council, 1859, pp. 301, 326.

Managers of Training Schools were much pleased, some years ago, when the Committee of Council relieved them of one-fourth of the annual expenditure, and, of course, they were greatly delighted when the fourth became a half. It is unreasonable, therefore, though not unnatural, after the late season of repletion, to be faint-hearted and desponding, because the State takes only three-fourths of the expense and leaves the local authorities responsible for the remainder. Let us consider what the difficulty really amounts to. In a Training School for eighty students, the 25 per cent. for which the Managers are responsible amounts to £1,000 or £700, according as the School is for Masters or Mistresses. And what we have to aim at is to divide this sum between the Diocese and the students. It does not appear likely that a Diocese, with so many other calls upon its liberality, will raise more than its moiety by subscriptions and endowment. As the Royal Commissioners have said, "A Diocesan Training School excites no sympathy." To most persons it is an invisible abstraction. It is not like a Parochial School, whose presence in their midst excites their interest, and whose manifest utility enlists their sympathies; but to the majority both of Clergy and Laity it is of all Diocesan institutions the least attractive. We may assume, then, that £350 or £500 is the most that can be collected annually in a Diocese for this purpose. And past experience leads one to think that it will be difficult to realise even this as a permanent annual contribution. I would suggest, therefore, that where a Diocese has erected a large Training School, which supplies more teachers than suffice for its own wants, it might fairly look for some pecuniary assistance from adjacent Dioceses that have no Training School of their own. Such a plan has recently been tried in the Diocese of Worcester, which has obtained the help of the Dioceses of Lichfield and Hereford for its Training School at Saltley. And, in the same manner, if the Training School of this Diocese should ever fall into reduced circumstances, it is to be hoped that our wealthy neighbours of Llandaff and Bath and Wells will take compassion upon us and help us. By such a union of contiguous Dioceses there ought to be no difficulty in raising a sufficient sum to cover, what, after all, is but one eighth part of the annual outlay.

To obtain the other half of the 25 per cent I see no plan but to look to the students themselves. In France, according to Mr. Arnold, the students of Normal Schools, pay one-fourth of the annual cost of their training; but some are admitted free after the first year. In Prussia, according to Mr. Pattison, the State "erects and maintains the fabric, supplies the furniture and apparatus, and pays the salaries of the officers and attendants. The seminarists (or students) pay their own board and lodging," and this costs from 38 to 50 thalers, or from £7 18s. 4d. to £10 8s. 4d. a-year. With us, if a male student's training for two years costs £100, and a female's £70, the one-eighth that I propose they should contribute would be £12 10s. and £8 15s. respectively. We are not likely to obtain such fees at present. The pupil teachers have not been prepared to expect it. They have reckoned on receiving their training free, with, perhaps a little pocket money to boot. It is therefore an unfamiliar idea to them that they should pay for what their predecessors during the last 10 years have received gratis. If, however, we proceed gradually and with caution, I have no doubt that the candidates for admission will, in a few years,

gladly and without difficulty contribute the sums above-mentioned. And in the meantime the National Society has promised to diminish the difference between what the students *will* pay and what they *ought* to pay, by giving the male Colleges 30s. for every student trained therein during 1864. I will only add that in addition to what they do now or may hereafter contribute to the expenses of the College, all students have to provide their clothing and travelling expenses, and pay wholly or in part for their books and stationery. This has not been borne in mind by some who have criticized with more warmth than accuracy the now obsolete free admission of all Queen's scholars.

2.—But the financial difficulty is not the only one that the Training Schools have to deal with. Another and a more important matter is the numbers and quality of the students that they are henceforth likely to receive.

For the last few years we have depended almost exclusively on a regular supply of pupil teachers. When Sir J. K. Shuttleworth introduced this valuable body under the minutes of 1846, he hoped not only to benefit the Elementary Schools, but to provide the Training Colleges with a constant supply of well prepared pupils. Their five years' apprenticeship qualifies them to receive the instruction of the Normal School. The experience they thus obtain is of incalculable benefit to them afterwards. They gradually acquire a tact in managing children which no lecturing can impart. Thus the pupil teachers have been justly called the sinews of the English primary education, and no importation of private students can compensate for their loss.

Now recent legislation has undoubtedly a tendency to diminish their number. To a certain extent this was most desirable. But in the sudden change from the old to the new system it was feared they would become too few. As a rule, for economy's sake, School-managers will do without them if they can—in small country Schools of 50 or 60 children they are abolished. In Schools of 120 children there is one instead of three. Moreover, where the managers wish to have them they find it unceasingly difficult to do so. Female pupil teachers may indeed be had: but the wages that lads of 13 can earn in towns, make it difficult for the managers to enlist them as pupil teachers, except at a high salary. Still on the whole there has been undue alarm about the failure of the pupil teacher system. The best test is the number of new apprentices, and it appears from* the last Report of the Committee of Council that the number apprenticed in 1863, viz., 2,971, was greater than the number apprenticed in 1862, by 209, and only less by 13 than the number in 1861. Moreover, as new Schools of considerable size are constantly springing up in our large towns, Schools which in order to receive public grants must have a staff of pupil teachers, I see no reason to doubt that there will be a sufficient number to recruit the ranks of the masters and mistresses.

But whether there will be enough to fill all the vacancies in the Training Schools is a very different question. In spite of all the changes the female Training Schools are filled to overflowing, but not so the males. The returns to government shew that whereas the nominal accommodation in the female Schools amounts to 919, there were 933 students in residence in March 1863 and 920 in 1864; but the male Colleges with accommodation for 1085 had 913 residents in 1863 and only 824 this year, the admissions after examinations in 1864 being 360 as

* Parliamentary Paper, 143. Session, 1864: and Report of Committee of Council, 1864, p. xxiii.

compared with 542 of the previous year. These figures point to but one conclusion. The male Training Schools are too large or too numerous for the present demand for certified masters. They can supply the country with more teachers annually than the female Schools, whereas the * *inspected* Schools for girls and infants only (of which all or nearly all are under mistresses) are 4000 and those for boys only are 2500; and from various causes the succession of female teachers is more rapid than that of males, so that a smaller annual supply of masters than of mistresses would be sufficient to meet the wants of the country. It seems therefore most desirable that the male Training Schools should come to some understanding among themselves and with the Government, and consider whether it could not be most conducive to the general welfare to close one or more at once. Such a step would enable the others to pursue their work with less difficulty, and there are many useful purposes to which the vacated Colleges might be applied till an additional demand for Certificated Masters justifies their being re-opened.

But although it is pretty certain that the number of the Pupil Teachers will continue sufficient to fill up the vacancies caused by death or retirement among the Masters and Mistresses (and this is all the Church requires) yet it is doubtful whether their quality will be as good as heretofore. An impression prevails, whether true or not, that a teacher's prospects are not so bright as formerly; and this deters the more intelligent lads and girls from following the occupation. The general lowering of the instruction in Elementary Schools will react on the pupil teachers, who learn as much by teaching others as by study. And at the same time their special instruction is reduced to one hour daily. Under these circumstances it will be difficult to maintain their general standard of attainments; and they will find it, I fear, more difficult to pass the examination for admission into a Training School. Managers of Schools and especially the Clergy will do well to test their pupil teacher's progress, even at present they are very inadequately instructed in elementary matters, their reading is deficient in accuracy and intelligence; their writing is often inferior to that of the first class in a National School, and although I can bear ample witness to their general steadiness and propriety of demeanour, their knowledge of the fundamental doctrines of the Christian religion is miserably low: analyses of Scripture history are generally substituted for the Bible; and too frequently no meaning whatever is attached to the words of the catechism and other formularies of the Church. My own impression is that the religious knowledge of the students, when they enter a Training School is lower than it was 6 or 8 years ago.

I have no time to touch upon other matters. My chief recommendations are five. First, reduce the annual cost of each student, wherever it is possible, to £45 for males and £30 for females. Secondly, close at once, for a time, as many Training Schools as are more than sufficient to supply the present demand for certificated teachers. Thirdly, let contiguous Dioceses be more associated together for the support of those that are necessary. Fourthly, let the students themselves bear a fair proportion of the annual expenses, and accustom the pupil teachers to expect a gradual rise in the admission fee and provide for it accordingly, and lastly I would entreat the managers of Schools, and especially the Clergy, to sustain and elevate as much as possible both the secular and religious knowledge of their pupil teachers.

* Report of Committee of Council, 1864, p. xii.

The Church has expended so much time and trouble on organizing her Training Schools, that to me it is simply incredible that she should abandon them. It is difficult to name any more powerful agency for leavening the masses than her staff of 7,000 certificated masters and mistresses and 8,700 pupil teachers. I cannot imagine her content to restore cripples and paupers, men broken in fortune or damaged in character, for the present instructors of her little ones. Rather I trust that means may speedily be devised to enable her, in conjunction with the State, to extend to the most retired country Schools the advantages that * have hitherto been chiefly confined to towns and other populous districts; and when the present crisis is over, I believe, that with prudence and good management she may see her Training Schools established upon a more self supporting and therefore more certain basis.

DISCUSSION.

The Rev. Canon Girdlestone said he had never had any connection with Training Schools; and, therefore, could give no information on the subject. What he had to say was in reference to the operation of the Revised Code on Elementary Schools;—first of all, on the instruction given in them; and, secondly, on their financial position. He need not recall the panic which was caused by the issuing of the Revised Code, and which spread east, west, north, and south. It was no exaggeration to say that its effect on School Managers, Masters, Mistresses, and Assistants was such as almost to cause their hair to stand on end at the prospect of the change which was coming over them. One and all said the money that had been subscribed had been as good as thrown into a ditch. One and all said, "Here is an end of good instruction." He thought he was stating what was the general voice of the public prints, but did not wish to assert that which was not agreeable. However, he took a different view of the matter; and, in a letter which was printed in the *Times* newspaper, he boldly asserted that the operation of the Revised Code on Schools would be good, and that it would not materially affect their financial position. All he meant to do that day was to bring forward a few facts to prove that he was not altogether erroneous in the estimate he then formed. First of all, as to the effect of the Revised Code on the instruction given in our Schools, that must, be to a certain extent, a matter of opinion. He found, however, from a careful reading of the Report of the Committee of the Privy Council for 1863-4, that a very considerable number of the Inspectors pronounced in favour of the Revised Code, both as to the instruction and the financial results; while many of those who gave no opinion at all stated that they did so because so few schools had been examined by them since the change that they were not able to form an opinion on the subject. In Lancashire, he had formerly charge of some schools, where, in order to obtain the Government grant, it had been necessary to neglect the lower and push on the higher classes; thus, as it were, advancing to the summit before the foundation had been laid. Now, for the last two years, he had had charge of a school in a small parish in Devonshire, and during the last year he had observed the operation of the Revised Code upon it. While he could state that his scholars in Lancashire, in trigonometry, and music, and chemistry, could and did pass very creditable examinations, in Devonshire he had a great many more good readers and writers, and scholars who could do an ordinary sum in arithmetic. Now, as to the financial effect of the Revised Code upon the Devonshire school. When he first went there it was under a cloud, and its prospects were at a very low ebb; so that, if it were an exceptional school at all, it was exceptional in the wrong direction. When they came to be examined, in May last, under the Revised Code, he would state how it stood as to pounds, shillings, and pence. They got a grant of £66 16s. 6d. Now, he had calculated what he could possibly have got under the old Code, and he found that the amount would not have exceeded £63 3s., so that his school was a gainer to the tune of £3 13s. 6d. by the operation of the Revised Code.

* Out of 14,877 Parishes in England and Wales, 6,429 have received Government aid for Schools; and in Gloucestershire 127 out of 390.

The Venerable Archdeacon of TAUNTON said the Revised Code had got a family of what he thought very un-nice children. His friend Canon Girdlestone, however, seemed to have got from it a remarkably nice child in the shape of £3 13s. 6d. He (the Archdeacon) was going to speak of an adopted child of the Revised Code, which was the most unpleasant infant he had ever seen, and that was the "conscience clause." He was going to pass by matters of deeper interest, which were not to be disposed of in an address of ten or twelve minutes, and to speak of this adopted child of the Revised Code. He did not like the other children of the Revised Code; they were not to his mind at all nice. He ought, however, to have some feeling for them, for every one of them was a living evidence of what he said they would be seventeen years ago. Now, in order that there might be some practical issue taken on this question, though he agreed in the propriety of no vote being taken at that meeting, he had ventured to print a petition in order that something might be placed on record, and that those who were so disposed might take away with them the form of petition on the subject of this "conscience clause. Some people might not know what this "conscience clause" was. He would read it. In a communication to the Secretary of the National School Society, dated the 27th of November, 1863, "My Lords" (troublesome people) said they would learn with much pleasure that the committee was disposed to consider the means of adapting its terms of union to such measure. The clause was as follows:—"The (persons authorised to manage the school) shall be bound to make such orders as shall provide for admitting to the benefits of the school the children of parents not in communion with the (Church or denomination with which the school is connected); but such orders shall be confined to the exemption of such children, if their parents desire it, from attendance at the public worship and from instruction in the doctrine or formularies of the said (Church or denomination), and shall not otherwise interfere with the religious teaching of the scholars as fixed by (these presents, or as the case may be), and shall not authorise any other religious instruction to be given in the school." Now, as soon as this got wind he had no doubt the other "denominations" thought it right to let their mind be known, for on the 8th of February, 1864, the same clause was issued with not a word about the "denominations" in it. He mentioned the fact to show that it was necessary to watch the Committee of the Privy Council as a cat watched a mouse. He used to do it some years ago, and now he was dragged from the quiet which they all knew he liked, and would leave no stone unturned till he had made the Committee of Council swallow this "conscience clause" down their throat. Anything more absolutely unfair it was impossible to conceive. If he were minded to found a good Church school he always thought he had a conscience; but the Committee of Council said it was a mistake, conscience did not belong to Church people, but it belonged to Dissenters, who might have as much of it as they liked. He desired it to be understood that he did not express any opinion unfavourable to the free distribution among Roman Catholics and Nonconformists of their full share of the Parliamentary grant, or to the practice adopted by many managers of Church schools of admitting children of Nonconformist parents. All he could say was, that his conscience was against such a practice. The only foundation on which he could accept children was baptism according to the rights of the Church of England. There were many others who took the same position, and who would not adopt the "conscience clause." He had always disliked—he would not say hated, for that was a strong term—but he knew nobody for which he had so strong an aversion as the Committee of Council. They had their places, and he believed no power on earth could turn them out. But why not squeeze them? If the "denominations" could squeeze them, why not Church people? And if Church people would not try to do what the "denominations" had done, then he would say to them, "Christian men, women, and children, members with myself of the Church of England, I am sorry for you, but I tell you you have betrayed the faith of the Church of England."

Mr. J. G. HUBBARD, M.P., imagined he was uttering a very safe axiom in saying that the question of education was one of the most important which had occupied the Congress, and he might go on to say that anything which tended to check its progress must be the result of gross injustice or gross mismanagement. Now, he found that the Committee of Privy Council had saved considerably in payments for pupil-teachers, in diminished grants, and in the building of schools; and he asked how it was this sudden check had come? The explanation was given in the same Report, for he found there that Churchmen had not been able to swallow that nauseous compound offered them which was called the

"Conscience Clause." If he had known that his friend the Archdeacon of Taunton was about to make so complete an exposition on this matter, he did not think he should have volunteered to address the meeting. The Archdeacon seemed to luxuriate in a sea of agitation; and though he had said that he had been drawn out against his will, his disinclination was like that of the old war-horse turned out to grass, which, the first time he heard the trumpet sound, rushed instinctively to the din of battle with all his former ardour. With regard to the "Conscience Clause," he (the speaker) could conceive nothing more unreasonable or unfair. It respected the consciences of Dissenters, but treated Churchmen as if they had no consciences of their own. But, as Churchmen, they had a faith, and they must teach it; and to teach it they must teach it dogmatically. They had never grumbled with the contract which had been made with others who differed from them. All they asked was that they should be treated with similar fairness and justice. He trusted that no promoters of schools would be deterred by the threat of the Educational Department of the Privy Council from applying for their share of that money which was paid from their own pockets for the purposes of education; and he only hoped every school builder would demand his due, rejecting with indignation any attempt to coerce his judgment or his conscience.

Mr. R. Baxter, of London, before finding fault with the Committee of Education, would give them praise for what they had done; but dissented from the hopeful view which had been taken by his friend Canon Girdlestone. Admitting the assistance rendered by Government in aiding the supply of Schools, Masters and Inspection to have been productive of great benefit, he came to the amount which had been thus expended, and at which the Government had stopped. That amount was under £700,000. Why, the little State of Italy had voted £700,000 for the purposes of education; and could not England afford it? In France the educational grant was between two and three millions; and could not England afford it? But it was said we were going on too rapidly. Out of the 15,000 parishes of England and Wales there were 10,000 which never received a sixpence of the grant. And was that a time to pause? Measuring the question by population, there were parishes in England and Wales containing 6,000,000 which did not receive a penny from the Educational Grant. And was that a time to pause? They had a population of 20,000,000 in England and Wales. Prussia said that she expected to find one-seventh of her population in her schools, and she found them there; and, if this were the proper proportion, only one-third of our work was done. And was that a time to pause and say we were doing too much? The system instituted many years since by Sir J. Kay Shuttleworth, who almost sacrificed his life in his efforts in the cause of education, had passed into other hands, and fell into those of a Vice-President of the Committee of Council, a gentleman who had no knowledge of schools, but a gentleman of eminent ability, and who for political economy was perhaps unrivalled. He (the speaker) had asked the clergyman of the parish in which this gentleman resided, if he had seen him at his schools. The answer was, "Never." "Have you seen him at your Church?" The answer was, "Never." "Have you ever asked him for assistance to your schools?" The answer was, "Yes; I sent the book for subscriptions to his house." "Well; what did he give you?" The answer was, "The domestic said 'it was no use.' My collector, however, was obstinate, and sent the book in, and the answer was, 'My Master does not give to these things'." But if England was to rise in the social scale, her people must be educated. Canon Girdlestone had spoken of the panic caused by the Revised Code, and said he thought the people were recovering from it. He (the speaker) believed that, like Englishmen, they were only accepting the position, and, instead of turning their back upon the work like disappointed children, they said, "We will go on and do our best." His friend Canon Girdlestone said he had £3 beyond what he had before for his school; but he (Mr. Baxter) had met clergymen whom he had asked how they stood now in reference to their schools under the new regulations, and the answer was that they were receiving £100, £200, and £300 less; and he was afraid, according to his experience, that that was the common result. Where a fund could not be raised there the distress came. Agricultural schools in poor parishes, and ragged-schools, were denied help because they were poor and helpless. Was this statesmanlike? He trusted the anomaly would not long exist, but that a combined effort would be made to procure a revision of the Revised Code.

Mr. F. S. POWELL and the Rev. Canon WOODGATE having spoken in opposition to the Revised Code,

The CHAIRMAN, in summing up the discussion, said that from experience and consideration his opinion was that the Revised Code was neither more nor less than a retrograde step, from which disastrous results might be apprehended.

CHURCH IN THE WORKHOUSES.

J. C. MEYMOTT, Esq.: Rev. B. F. SMITH.

BY THE REV. J. C. MEYMOTT.

THE Church at large may be taken as the aggregate of its individual members, or as the aggregate of the various communities or societies in which the individuals are arranged, such as Parishes and families, and public Associations and Institutions, comprising individual members of the Church congregated under special circumstances, such as Armies, Navies, Hospitals, Schools, Workhouses, and the like.

The inmates of the Workhouses in England, considered as members of the Church of Christ, seem to call for special consideration at a Church Congress, on account of their peculiar condition and circumstances and their aptitude for the reception of the ministerial services of the Church; and because they are spread over the whole kingdom in 650 Workhouses; on account also of the special care which the State has taken for their Spiritual concerns, and of the erroneous notions which generally prevail as to their condition and the general want of information about them.

The total number of Workhouse inmates in England on the 1st January last, was 138,774 (omitting lunatics and idiots.) They are divided into several classes, and the total number of those who are classed as "not able-bodied" and with whom I propose chiefly to speak, was 85,458 or nearly two thirds of the whole. The other classes consist of *able bodied* persons, who seldom remain long in the Workhouse, being driven to it by sickness or casual distress, and they cannot be reckoned among the ordinary inmates.

Then there are the *Children*, who are provided for in the Workhouse Schools, (or separate Industrial Schools) under proper Masters and Mistresses. These Schools are all under the inspection of the Committee of Council on Education, and a Committee of the House of Commons, having lately investigated the subject, has reported "That making reasonable allowance for the low condition, physical, moral and mental, of a large proportion of the Children when they first enter Workhouses; the state of Workhouse Education is upon the whole satisfactory in its character and result."

The *permanent inmates* then are those on whom the Church has chiefly to operate, and they are the old and infirm; and their condition and character are, as I have said, peculiar and worthy of note. And I having collected information about them from various sources, and speaking of them generally, and with many individual exceptions, I may say of them that they are upon the whole of a low grade of intelligence, mostly heavy, silent, and averse from conversation, (which seems a trouble to them.) They appear to be left behind as it were in the world, thrown off in the rushing train of events, and left on the way side forgotten, unloving and unloved, to wither and to die. And the fact must not be concealed, that the largest part of them have *not*

led good lives, and are suffering the punishment (in the natural consequences) of early sins. And this, which is found as a fact, seems also to be the probability, of the case, or rather its ordinary result; for where, save in the Workhouse, should we expect to find, in their old age, those of the labouring class whose early years have been misspent; but it is a hopeful fact, that the total number of paupers of this class throughout England, bears a very trifling proportion to the millions of the labouring class.

These poor people (being such as we find them) are those to whom probably little has been given; and we, to whom much is given, can have no stone to cast at them, for who among us will say we should have done better under like circumstances and temptations.

Their behaviour in the Workhouse, is on the whole satisfactory, they are quiet and orderly, and seldom quarrel or use bad language, they are mostly thankful for what is done for them, and they like the religious services provided for them; and I am glad to be able to say there is no ground for a misconception commonly entertained, that they are generally sad, depressed, and low spirited. They are pleased with the visits of ladies, sensitive of kindness, and true condescension and sympathy, and not unwilling to unburden their sorrows, and it must ever be a cause of sorrow to have no friend, no love, no home. Against all their privations however, the compensatory providence of God affords them in these asylums, all the *accessaries* of life; and in case of sickness, every comfort and even indulgence which the Medical Officer may order, is provided for them without stint. But then it may be asked if all this is so, why is there so strong a repugnance to enter a Workhouse? Why will people endure so much suffering and such stint of food, (even sometimes to starvation,) rather than go there? The answer is obvious. First, there is the strong and ever to be respected independence of Englishmen, which deters them from seeking elemosynary assistance, then the strong prejudices and erroneous fears about Workhouse treatment: and where these do not prevail they feel they shall be without *home*, and they will loose freedom of action. They cannot go *where* they will and *when* they will. They cannot eat and drink *when* they will and *what* they will —their food (though sufficient) is plain and simple, instead of being tasteful and stimulating—they *must* be clean and orderly, instead of disorderly, they must *work* whether so inclined or not; in short, they cannot *do* as they please, or *sin* as they please, but are under a restraint, especially irksome to those whose lives have not been orderly.

Such being the general character and condition of the permanent inmates of Workhouses, (but with many individual exceptions.) Let us look at them from a Church point of view, that we may see their aptitude for receiving its ministrations such as are provided for them. And I must notice the very important and most gratifying fact (appearing from a return made to the House of Commons of the numbers of inmates of different religious denominations), that out of a total of 122,644 Workhouse inmates on the 1st of January, 1861, there were 106,224 belonging to the Church of England, (or about 13-15ths of the whole); there were 8,130 Roman Catholics, (or about 1-15th); and of other denominations 8,290, (or about another 1-15th); thus showing that among her *poorest* members the Church of England is emphatically the Church of the poor.

They who work the Church's work by ministering to them in the Workhouses, have these advantages:—

First, they have little or no dissent to contend with. Then, they find the inmates in a state of orderly life, undisturbed by, because compelled to avoid the grosser kinds of sin; they are kept from murder, theft, adultery, sloth, gluttony and drunkenness. Then again, they have leisure and opportunity for attending to what is taught and suggested, and they are not distracted by that care and anxiety which presses specially upon the labourers for the daily or weekly supply of food and shelter, and the necessity of *labour*, when the worn out frame demands perpetual Sabbath.

Now, let us see what the Church of England does for these poor people.

The Guardians of every Union are required to appoint a Chaplain for every Workhouse, whose prescribed duties are—

To read prayers and preach a sermon to the paupers and other inmates of the Workhouse on every Sunday and on Good-Friday and Christmas day, unless the Guardians with the consent of the Commissioners may otherwise direct.

To examine the children and to catechise such as belong to the Church of England, at least once in every month and to make a record of the same and state the dates of his attendance, the general progress and condition of the children, and the moral and religious state of the inmates generally, in a book to be kept for that purpose to be laid before the Guardians at their next ordinary meeting and to be termed, "The Chaplains Report."

To visit the sick paupers and to administer religious consolation to them in the Workhouse at such periods as the Guardians may appoint, and when applied to for that purpose by the Master or Matron.

Further than this, those of the inmates who are able to attend the Parish Church on Sundays, are allowed to do so, and the master is required to read Prayers to the inmates every morning and evening, and in a large number of the Unions there is a separate Chapel.

There is no restriction as to the books, religious or secular, which the Guardians may desire to supply, and I may notice that for every vote of money for that purpose, the Society for Promoting Christian Knowledge will give double in books. Almost every Workhouse has a Chaplain. It appears from a return made to the House of Commons in 1861, that out of 645 Workhouses 482 were provided with Chaplains, and the number has since increased and is increasing; and in many of the Unions, where no Chaplain has been formally appointed, the duties are performed gratuitously by the parochial Clergy. The House of Commons appears to have been desirous to know, not only which of the Unions have appointed Chaplains, and their prescribed duties, but also what services and attendances are actually given, and a return was accordingly made from each Union in the year 1861, which shews a large excess of duty actually done, beyond the services prescribed by the orders of the Poor Law Board, for whereas only *one* service is prescribed for each *week* in the general orders, the cases are numerous where two or three services are performed in the week, and in six of the Workhouses there is a *daily* service by the Chaplain; and whereas the orders do not provide for the administration of Holy Communion in the Workhouses, the return shows numerous instances of periodical administration of that Sacrament. This excess is either voluntary on the Chaplain's part, or is specially required by the Guardians (a hopeful sign in either case), and I am glad to have authority for saying that the duties of the Chaplains are generally well and zealously performed.

Now, when we consider that the inmates of each Workhouse are thus provided specially with a separate Minister, and that the number of these inmates does not (on the whole average) exceed 200 in each Workhouse, it will appear that the State has not been niggardly in this part of its duty to the Church; and when we compare these small numbers with our teeming populations, where one Clergyman has alone to minister to several thousands, we may see another instance of the compensating Providence of God towards those who have to endure the privations of a Workhouse.

I may here just notice two objections which have been made to the system of Workhouse Chaplains; one is that they are removable by the Guardians, and the other is that they act independently of the Incumbent of the Parish; but both these objections vanish when it is considered that they would apply equally to the Chaplains of all other establishments. The Chaplains of Bishops' or noblemen's families, of an hospital, of a ship of war, or of a Lord Mayor of London, all are removable, and all act in the same manner.

An important consideration arising from these provisions for religion in Workhouses is the strong vantage ground which the Church of England thereby holds in them. They are spread over the whole kingdom, and none other than *her* doctrines are taught to the adults, or in Schools, where the Chaplains will, almost necessarily, have the direction of education, and as there is a constant stream both of adults and children passing through the Workhouse, these advantages are carried far beyond its boundaries. But the Church must take heed to *maintain* its position, for it is watched with a somewhat jealous eye. During the investigation lately made by a Committee of the House of Commons into the working of the Poor Law, it was urged by the Roman Catholics and other dissenters, that their ministers have no access to inmates of their own persuasion except when sent for, and that they have no means of knowing whether any or which of the inmates are of their persuasion: and the Committee have recommended that there be kept in all Workhouses a creed register, to be open to all Clergymen and ministers of religion in the union, and that they shall be at liberty to visit the inmates of their own creeds, whether sent for or not, and to assemble them in some convenient place, at least once a week; and that where there is a numerous body of paupers of any particular religious denomination (not of the Established Church) some remuneration should be provided for the ministers attending in such cases.

Now, whatever may be thought of the propriety of these recommendations, and whether or not Parliament shall think fit to give effect to them, it is obvious that they offer a warning to the Church of England to maintain its position, and in the return which I have before alluded to, made in 1861, respecting Workhouse Chaplains, there are returns from two Unions in these significant terms. The return from Luton says, "upon the resignation of the Chaplain in 1856, the Guardians refused to appoint a Chaplain and the ministers of the various dissenting Chapels undertook the duty until they ceased to attend." The return from Ashton-under-Lyne, is "There never has been a Chaplain appointed; Divine service is performed every Sunday afternoon, by a body of associated Ministers free of charge."

The Counties in which the greatest number of Workhouses are without Chaplains, are Durham, Lancashire, Cornwall, and North and South Wales.

It remains to be considered how the influence of the Church can be maintained, and (what in fact is the same thing) how its efficiency may be increased in the Workhouses.

First. Much depends on the Chaplains; their numbers are increasing from time to time, and there is every reason to believe that they are availing themselves of the advantages they possess in pressing forward the work of the Church, (as well in the Schools as among the adults) and of the influence which they must possess over the Masters and Matron and Schoolmasters who may be made effectual assistants to them in their ministerial duties.

Second.—The introduction and selection of Workhouse libraries and periodical publications may be made very effective for the work of the Church; much good is being done in this way, and not the least by providing employment for hours of leisure which, without it, are likely to be hours of weariness. A friend recently visiting a Workhouse was introduced to one of the inmates whose specialite was a quarrelsome temper, and on his remonstrating with her about it she replied, "Then why don't they give us something to do."

Thirdly.—I will take leave to point out the great advantage to be derived by the Church in its special duty of saving souls, from visitors who will devote their time to the service of the inmates of Workhouses especially in the Infirmaries. It is gratifying to know that a number of benevolent ladies and gentlemen have formed a Workhouse Visiting Society, for the purpose of promoting a general system of Workhouse visiting, and the Society seems to have had considerable success and puts forth its quarterly Magazine, and there is reason to believe that much good is being done in many Union houses by this means especially by ladies, who being desirous of employing their spare time in doing good, find ample scope for it here. A foreign gentleman was lately being conducted over one of the suburban Workhouses, and seeing a lady reading at a pauper's bedside, and enquiring who she was, found to his surprise that she was the wife of a Nobleman high in Her Majesty's Councils, and indeed, who are better fitted than educated women, for this work of love? How much comfort may be administered? How much sorrow alleviated? What hidden feelings brought into play, (which had long been deep buried under a hardened surface) by the sympathy and considerate converse of a tender hearted judicious woman? and the bedsides of a Workhouse Infirmary, and the pain and sickness to be found there, will always afford ample scope for such benevolent employment in the Church's work.

"Oh, Woman! in our hours of ease,
(Sometimes it may be) "hard to please;
"When pain and anguish wring the brow
"A ministering angel thou."

Nor will this office of love be wanting in *interest*, for every poor creature has the "Story of a Life" to tell; and though for the most part their "annals" are "short and simple," yet many a case will be found, where the strong events of life have struck rapidly and tellingly: and, indeed, a series of sensation stories might (if one were so disposed) be readily collected from their sad histories.

There is one class of Workhouse inmates for whom such visiting would be especially serviceable in the work of the Church, I mean those unhappy erring creatures, who are driven by stress of poverty or disease (the swift punishment of *their* sin) to seek a shelter in a Workhouse. Many of them, indeed, become through their disorderly

habits and unruly tongues, the very *plagues* of the Workhouse, but many of them are not so far gone in vice that they may not be reclaimed; many a one, doubtless, "sick with sorrow," and to whom "the ways of sin are dreary," "and the world has ceased to woo them," will seek the Workhouse as the only refuge. But when we speak of their being far gone in vice, who would venture to think of any of them as beyond the reach of God's resuscitating mercy, and who can estimate the privilege of active membership of the Church in this work of converting sinners from the errors of their ways.

Of such as these, a well-known writer under the initials S. G. O., has said:—

"Long observation has satisfied me that there is no one field of real good in which Christian ladies of zeal and common sense, can do more than in that offered in the Union-houses. I never yet have seen one of these houses, in which there were not a very large number of very young persons of lost character. They are cases, not for the Chaplain only or chiefly, but for the educated, and by position elevated, of their own sex. There is a great cry (he says) for *Penitentiaries*. In these houses already exist abundant materials to work upon for those who would reclaim this class of sinners, I think (he says) there is great error in the way many penitents of this class are treated. They cannot be made religious all at once; they cannot be weaned from all love of dress, all vanity *at once*. Bring them into contact with the higher of their own sex who will show pity for the *woman*, with shame at the *sin*, and they may be gained over to morality; then let the same kindness point to "high things" and they will listen. I am satisfied we expect and demand too much and too soon."

A Clergyman, now no more, who was connected with a Penitentiary, writes of them in these feeling terms:—

"My heart yearns towards the Workhouse, and never have I felt the blessing of ministering to souls as I have in the ward, where these poor outcasts are kept. To see them gather round one who was not come to *upbraid* them—to behold their anxious faces inquiring (though they dare not express it in words) "Is there hope for me?" and to see the silent tear roll down the cheek as one by one they have melted like snow before the sun, when the Father's love in the parable of the prodigal has been set before them, and they have been told (though they could hardly believe it) that the greatness of their sins had not taken away their birthright, and God was still their Father, as they had been taught in childhood, and to hear the fearful temptations they were exposed to, even by parents, before they fell. This and all together made me long to devote my life to God in such a work of mercy as this."

I am glad to be able to say in regard to these poor creatures, that many of the Workhouse Matrons take much care of such of them as appear desirous to reform, and that their efforts have met with much success in making the Workhouses a sufficient refuge. There is this difficulty however, arising from the present arrangements in them for all able bodied women must be classed together in the same Ward, and the more hopeful of them mingled with the more corrupt, and it is the knowledge of this, doubtless, that deters many, who would wish to reform their lives, from seeking a shelter in the Workhouse; but it is satisfactory to know that the Committee of the House of Commons to which I have before referred, have recommended that greater power should be given to the Central Board to require Guardians to make

adequate arrangements for proper classification of the inmates. I trust that this power may be given, and that every Workhouse in the Kingdom may become a safe refuge for all who would seek it, of this unhappy class of beings, and so, there may be an end of the distressing complaints which we hear from every Penitentiary and refuge that they are compelled, for want of room, to send many applicants from their doors.

But with regard to Workhouse visiting in general, there is a *warning* which I venture to offer, because of its importance and because it may prevent a most useful service losing its effect; it is, that visitors should carefully, though at the cost of some self-control, abstain from concerning themselves with the Workhouse arrangements. Doubtless, many visitors, especially ladies, will see much which they think, (and probably rightly think) would be done better another way, but they are apt to forget that these matters of detail, of food, clothing, and personal wants, are arranged by officials who think (though perhaps wrongly) that they know how to manage these things better than casual visitors can know, and therefore they are somewhat averse to, and impatient of *complaints*, though in the gentle guise of *suggestions*, and so, by a natural train of feeling they come to dislike the *visiting* because of the *complaining*; it may be as I have said, that there is much in the management of many Workhouses which would be greatly improved by means of suggestions and complaints, and it may be that much may be lost from the reasonable comforts of the people, by abstaining from such interference, and if this be so, then let the body of Workhouse visitors divide themselves into, and become two bands, (for their work will be diverse.) Let one band enter the lists and do battle (to the death if they will,) with Inspectors, Guardians, Masters, and Matrons; let them contend for liberty against restrained indulgence, against severity, for more or less of this or that kind of food or clothing; we will stand by, and look on the conflict and say, "God defend the Right." But this is not the work of the *Church*, therefore let the other band become militant only in *its* service; they will find no opponents among Poor Law Authorities, nor any adversaries of mortal kind. They will have the harder and better fight against "Principalities and Powers, and the rulers of the darkness of the World," and their sole ensign will be the banner of the Cross.

CHURCH IN THE WORKHOUSES.

By the Rev. B. F. SMITH.

A Chapel having been recently built by voluntary subscription in the Tonbridge Union-house, in the face of obstacles which long appeared insurmountable, it is probable that the steps by which this result has been attained, and the experience gained in the course of the undertaking, may be usefully recorded for the benefit of those in other parts of England, who may desire to provide better accommodation for public worship in Union-houses. And as its cost for its size and effectiveness of design is unusually low, the details may not be wholly uninteresting to those engaged in providing Churches in poor districts.

The arrangements for public worship in this Union-house, up to the present year, were confessedly most undesirable. Two long, low,

narrow rooms, forming the sitting and dining rooms of the male and female sides of the house, stood end to end divided only by a cupboard which being opened at the time of service, gave a communication between them in which stood the officiating minister.

It is needless to observe that in addition to the evils of bad ventilation, insufficient space, and frequently the strong reminiscences of the Sunday dinner, the associations connected with the rooms in the minds of the adults were little likely to elevate or solemnize their minds; while the children reared in the house failed to have imprinted on them impressions of due reverence for the house and worship of God.

To remedy this state of things a plan was submitted to the Board of Guardians 16 years ago, for the erection of a Chapel, but it met with little favour. Subsequently as other improvements were made successively in the buildings, it was in the contemplation of the Board to build a common dining hall, which should be used also for Divine Service, but eventually it dropped through.

Among those interested in the subject it came to be understood that though many of the Guardians were dissatisfied with the present arrangements, they were unwilling to propose a rate to erect a building to be used for Divine Service only; and that such a proposition were it made could not possibly be carried.

If anything therefore was to be done, it was necessary to obtain a standing-point out of doors from which to move in the matter. This was supplied in the meeting of the Clergy of the Rural Deanery, by the discussion of the subject of accommodation for Divine Service in Union-houses, with especial reference to that in the vicinity. It issued in a resolution to appoint a committee of Clergy, under the presidency of the Rural Dean, who should associate with them such influential Laymen in parishes of the Union as were willing to co-operate in remedying the evil complained of. They were fortunate enough to secure the Chairman of the board, many of the ex officio, and several of the elected guardians to act as a joint committee for such a purpose. And thus a body was constituted peculiarly fitted to enlist the confidence of the neighbourhood, and to treat with, without giving umbrage to, the Poor Law authorities.

A communication was at once opened with the board, calling their attention to the defects of the existing arrangements for worship in the Union House, and asking

First. Whether the board were prepared to apply a remedy by a rate.

Second. If that were not their resolution, whether they would give facilities to the committee to build a room for Divine service by voluntary subscription.

The former alternative was known to be opposed to the views of the board, even those most anxious to see improvement declined to propose a rate for Chapel building; and being mostly ex officio guardians in a matter of finance, they were probably unwilling to carry such a measure against the strong feeling of the elected Guardians.

But the offer of the Committee to undertake the matter was thankfully accepted, subject to the approval of the Poor-Law Board; the Committee on their part exacting the condition, which was readily granted, that the room to be by them provided should be kept strictly for the purposes of worship.

To the Architect employed by the Committee, R. Wheeler, Esq., of Brenchley, Kent, it was due that the rigid economy which the Committee had imposed on itself, and the unpretending character of the building which would alone be suitable to the enclosure of a Union House, was reconciled with thorough ecclesiastical form and pleasing effect.

But it was due to a condition imposed by the Board of Guardians, that a six foot partition between the males and females should traverse the whole building, that the actual arrangement of nave and aisles was adopted. The suggestion was made and accepted that the interposition of the school children and the officers of the house, in a middle aisle, would serve the purpose of a barrier between the sexes, and substitute an effective feature of architecture for the deformity with which the building was threatened by a middle screen. On calculation it appeared that the intermediate walls so shortened the bearing of the rafters in a roof of one span that the reduced scantling of the timbers compensated for the cost of the arcade,

The walls, inside and out, were of 14 inch brickwork, externally clamp bricks of an ordinary colour, relieved by pale red bands; internally a dark red brick relieved by black bands. The roof was red tile, the rafters inside stained deal; effective ventilation being provided by four dormer openings, covered with perforated zinc. The window heads alone were of the sandstone of the county, even the vertical mullions of the windows and the pulpit, from motives of rigid economy, being of brick. A tolerably recessed chancel was obtained. The benches, of stained deal, to consult the comfort of the aged, had not only backs sloping outward, but seats sloping inward, as in some railway carriages. The dimensions of the Chapel were about 40 feet by 48.

The contract for the building, to seat 300, including the children, was taken, for £595 by a builder, not residing on the spot, and with no special facilities for obtaining bricks: this, including the single extravagance which the Committee permitted itself, and which by the richness of its effect amply repaid its cost, viz. four polished red granite columns to support the arches of the arcades, for which they paid £8 extra.

The sum eventually paid to the builder was £622, which included some of the furniture and fittings of the Chapel.

The result which appeared to be established in the course of the undertaking was that for two guineas a sitting a Chapel or Church could be erected of brick, which for durability, ecclesiastical propriety, the charm of colour, proportion and outline would in poor districts and remote hamlets stand in pleasing contrast, and might worthily supply the place of many a more costly Church of modern days.

Nearly 200 subscribers were obtained, (the funds were raised) chiefly by letters of application written to the owners and occupiers of property in the union; the undertaking proved to be generally popular; the local newspaper gave it its good word; and the most influential dissenters were forward to support it. The Union is a wealthy one, but it is to be remarked that one great source of income was scarcely had recourse to: viz. collections in the parish Church.

The building was opened within a year from the first conference with the Union authorities. The occasion was celebrated by a service and a dinner given by public subscription to all the inmates of the house. Some painted glass, the altar cloth, and the altar rails were presented.

It was not deemed desirable, even if it had been possible, to consecrate the Chapel; for one reason amongst others, that left as it is now, it is available for the inmates to assemble in for the morning and evening prayers prescribed by the Poor Law Board.

An answer should lastly be given to the obvious question what advantage was gained in this instance by substituting for the simple and equitable assessment of a rate, the more burdensome and precarious expedient of voluntary subscription.

1.—There has been avoided in the present instance the indefinite postponement of the desired improvement, there having by common consent no immediate prospect of a vote being raised for such a purpose.

2.—An ecclesiastical character has been given to the buildings, highly appreciated by the older inmates, and not without its beneficial influence on the younger, which probably would not have been aimed at in a room built for public worship by the Board of Guardians.

3.—Any room built out of the rates in the house in question, would pretty certainly, have had to do duty as a dining hall as well as a Chapel. The building now presented to the board they have undertaken shall not be used for any purposes but those of public worship.

4.—The good will and interest attracted towards the undertaking, would, if it had raised the rates, have been exchanged for a very divided feeling, if not for loud complaints, especially among those who did not sympathise with the form of worship to be celebrated in the Chapel.

5.—The appropriateness of the fabric, which it is believed could only have been secured by private generosity, is a standing challenge to the Board of Guardians, to maintain the religious services on a scale of efficiency in some manner commensurate with the public liberality of which the Chapel will remain the permanent memorial.

Lastly it will be matter of thankfulness to the promoters if any who now find it impossible to reckon on a rate for improving the arrangements for Divine Service in Union house should be encouraged by this experiment, to try what can be effected by voluntary subscription.

And the specimen of a cheap, solid, and peculiarly attractive style of Church Architecture, may prove suggestive to those desirous of providing without delay places of worship for hamlets and poor districts, which though of homely material, shall be designed in the spirit, and shall not be unworthy to act as handmaids to those stately religious fabrics, both of old and modern days, of which England may so justly be proud.

DISCUSSION.

The Rev. C. H. Davis, as for thirteen years Chaplain of Stroud Union, which he had retained in preference to three opportunities of preferment, would remind his hearers of the importance of ministerial work in the union workhouses. They contained a large number of poor and aged people, who had lost all earthly enjoyment, as well as a large number of boys and girls, who would soon form a considerable portion of our future working classes. It is, therefore, of the greatest importance to place them in the way of sound Christian instruction. Mr. Davies said that he would first of all direct attention to the need of a more definite and recognized Ecclesiastical *status* being conferred on Workhouse Chaplains, by means of a formal licence from the Bishop, instead of a mere written consent signified to the Boards of Guardians.

Canon LEAR made a few observations, after which the section rose.

At this stage the proceedings terminated by a summons from the President to the

LARGE ROOM,

Where the Right Rev. CHAIRMAN then stated that the subject was brought to a close. The next business was to decide the next place of meeting. The committee recommended Norwich, and he would at once put the question to the vote.

The recommendation was unanimously adopted.

Earl FORTESCUE then said he had a motion to propose, which he was sure would be received as it deserved to be. They had all of them witnessed, not merely the indefatigable perseverance, but also the decision, the firmness, the ability, and the courtesy with which the deliberations of that Congress had been presided over. His lordship expressed the regret which the people of Exeter entertained on losing Dr. Ellicott as their Dean, and then made some allusions to the papers which had been read at the present Congress. He spoke of the vigour and activity which had been exercised of late years in building Churches and restoring Cathedrals, and said the only principle on which a Congress of Churchmen could be satisfactorily carried on was to recognise the right of private judgment as to what was best for the Church of England and the country. In conclusion his Lordship moved the cordial and grateful thanks of the Congress to their much respected President for the admirable manner in which he had presided over the meeting.

The proposition was received with loud applause, during which the President vacated the chair, and it was taken by the Right Worshipful the Mayor.

Mr. H. HOARE seconded the motion, and expressed his gratitude, respect, and admiration for the way in which the right rev. prelate had discharged his duties, and said that the present was the best Church Congress they had ever had.

The MAYOR said he should insult their feelings if he were to put the resolution in a formal way.

The motion was carried by acclamation, the company rising and cheering most enthusiastically.

The BISHOP most heartily thanked them, not only for the great kindness of that reception, but also for the great kindness and forbearance and very good humour shown to him from the first time he sat in that chair. There were however, thanks due in a far greater measure to others, through whose constant and unwearied labours they had achieved so great a success. He referred to the Executive Committee of Bristol—and not to single out more particularly, he must add their unwearied secretaries. They had discharged their duty with a faithfulness and a zeal that he hoped would stimulate their friends at Norwich to do likewise next year.

Lord LYTTLETON moved a resolution expressive of gratitude and thankfulness for the hospitality shown to the members of the Congress by the city of Bristol, from the Lord Bishop and Mayor downwards.

The DEAN OF ELY seconded the motion. He had been himself the guest of the Lord Bishop; and if a hospitable pastor made a hospitable flock, he was sure that other strangers who had been "taken in and done for" in other parts of the city had been as satisfactorily entertained as himself. Their gratitude, however, ought not to be confined to the creature comforts of life, but should have still more reference to the hearty co-operation of the inhabitants in all that concerned the interests of the Congress. Being upon the borders of the Bristol Channel, they were reminded that it was famous for its dangerous storms, and for a remarkable phenomenon known as the "bore." He congratulated the Congress that if there *had been any storms* they had lightly blown over, and that they had been altogether free from the danger of the "bore."

The Right Hon. JOSEPH NAPIER briefly expressed the thanks of the Irish visitors for the hospitality extended to them.

The resolution having been carried,

The MAYOR of BRISTOL tendered his acknowledgments on behalf of the inhabitants generally, adding that they were delighted at the opportunity afforded them of extending their hospitality to so distinguished a body.

A vote of thanks to the Rifle Club was proposed by a gentleman in the body of the hall, and having been duly seconded, it was acknowledged by the Mayor as honorary colonel of the corps.

EVENING COLLECTIVE MEETING AT THE RIFLE DRILL HALL.

CHURCH MUSIC.

John Hullah, Esq. ; Rev. L. G. Hayne, D.M. ; C. L. Higgins, Esq.

By JOHN HULLAH, Esq.

One of the first, and certainly not the least important of the considerations with which a Clergyman has to deal, whether entering on his first incumbency, or passing from one incumbency to another, is that of the music in his Church. I rarely pass many days without having to consider some inquiry, or application for advice or assistance, in reference to this matter; and in the course of my professional life I must have received—and, I hope, answered—some hundreds of letters of which it was the subject. So far as my recollection serves me, a new incumbent finds himself, or at least till lately generally did find himself, in one or other of these positions:—

1.—There is no choir or musical instrument—nobody, nor anything, connected with his Church, to whom or to which he can look for the smallest help.

Or (2) there is a barrel organ on which are set a few very ornate versions of certain psalms and hymn tunes, popular at the beginning of this century, and (which would be hard to believe without evidence) certain chants even, to the necessarily unvarying, because mechanical, division of which the ever-varying verses of the Psalms and Canticles have to be adjusted—*i.e.*, compressed or expanded, as best they may.

Or (3) there is a veritable organ—with a finger-board—worthless always, and now dilapidated, and a player differing from it only in the fact of being past all hope of improvement or removal.

These are, indeed, very hard and hopeless cases. But more often, I think, the case to be dealt with now-a-days is something like this:—

4.—There is an organ or harmonium, with a painstaking if not very skilful organist, professional or amateur, and a choir composed exclusively of children from the parish school, reinforced by a sort of humming proceeding from certain members of the congregation so tentative and faint that it requires a somewhat cultivated ear to discover that it is for the most part cacophonous.

The new incumbent will in most cases, it is quite certain, accept even this state of things anything but contentedly. If he be altogether uninstructed and unskilled in music—a case happily becoming more and more rare every year—he will perhaps do well to let bad enough alone, and to abstain from interference which is only likely to add social to musical discord. But if, on the contrary, he has taken some pains with his own voice and ear, and mastered some principles of musical

science, he may do something to better the worst state of things I have described, and a very great deal to make the least bad good, and even excellent.

Perhaps the first case which I put—of neither instrument nor voices—is not the worst with which a new incumbent may have to deal. Creation is sometimes easier than correction. As to the second, he cannot be wrong in getting rid of a barrel organ, even of the best of its kind. The third case—that of an organist, incompetent, proportionately conceited, and immoveable—must, it is to be feared, be pronounced hopeless. It is with the last and most common one that I will try to deal—that of an instrument, a respectable performer, and a school choir to whose assistance the majority of the congregation contribute nothing appreciable—but criticism.

A new incumbent will save himself much disappointment by taking it for granted that his as yet unknown parishioners are, as a body, the most voiceless, earless, and (musically) tasteless set of people in Great Britain. This conviction will be sure to come upon him after he has been among them some little time, and he may as well prepare himself for it. I have rarely spoken with a Clergyman or schoolmaster about his musical operations without receiving his assurance that the difficulties *he* had to contend with were—must be—altogether singular and unprecedented. Be assured that such difficulties are pretty nearly equal in amount, though not always of the same kind everywhere—at any given period of time; for they have become less, year by year, for many years past. Those who had to teach the elements of vocal music some twenty years since found obstructions and discouragements, even among classes formed from apparently the most favourable material—the lively and imitative dwellers in large towns—no paralels to which could be produced now from the most remote or most neglected hamlet in Great Britain. The most successful experiment in popular musical instruction which has come under my notice—that in which every object sought, direct and indirect—a large and excellent choir among the number—has been attained in the greatest perfection—has been made in a part of England hitherto regarded as singularly unmusical, and in an agricultural village, rarely visited even by a barrel organ or an itinerant band, and few of the inhabitants of which have to this day ever heard any better, or indeed any other music than their own.

Before trying to deal with this matter of music in the Parish Church—which involves, above all others, the question who is to make it? of whom are the musicians to be composed?—I will ask you to consider a question, very important practically, and which is with some a question of principle, on which it is reasonable to expect that much difference of opinion should exist.

All Cathedral choirs, and many Church choirs, are composed exclusively of men and boys. This composition, so far as our Cathedrals and some other ecclesiastical foundations (college chapels, for example,) are concerned, is perhaps unavoidable. It has the sanction, too, of old custom; though whether undue weight may not be allowed to old custom, growing, as it often has grown, out of circumstances and ways of life altogether unlike those by which we are for the most part surrounded and with which we have to deal, it might be worth while to consider. Regarded strictly on its own merits, I will venture to express a conviction which has long been growing upon me, that the limitation of choirs, of whatever kind, to men and boys, as it is

attended with great musical disadvantages, so it is attended with social disadvantages of a much more serious kind—I mean disadvantages to the performers themselves—the boys especially.

Though I do not wish to attach too much importance to these musical disadvantages—and perhaps some of my hearers will attach no importance to them whatever—I will briefly state what they are.

As members of a choir, boys are no more a complement to, no more a match for, men, than they are as members of any other society or association whatever. It is all but impossible—certainly it is not to be desired—that a boy should be able to *sing*. He may read music, and utter musical sounds sweetly enough, but sing he cannot; he wants alike the sentiment which only experience and knowledge of life can give, and the physical powers by which (after proper training) this sentiment could be made manifest. A boy is, and ought to be, an unformed, incomplete being, who, save at the utter sacrifice of everything that is most engaging and most loveable about him, cannot do anything perfectly: he is, of necessity, a beginner in art and in science, as in life itself.

By the limitation of Church-choirs to men and boys, one, and that perhaps the most beautiful, variety of the human voice is entirely excluded from them, the contralto, for which is substituted the male counter-tenor, which, in most cases, must be regarded rather as an anomalous, artificial mode of utterance, than as a voice in the proper sense of the word. It is singular that the use of this mode of utterance or production, the very name of which, *falsetto*, is a reproach, and the result of which is a quality of sound which, if not exactly effeminate, is certainly epicœne, should be confined to a people so justly priding itself on manliness of character and simplicity as the English. The falsetto, or third register, is, of course, not unknown in Italy, France, and Germany; but it has been regarded always as an adjunct to, and an occasional resource from, the first or second registers, even by singers—the late Rubini, for instance—who have had it in the highest perfection and under the most perfect control. The very existence of the male counter-tenor is ignored by Continental musicians; and with the single exception of Handel I cannot call to mind one who has made use of it, even in writing to English words and expressly for English performers. The second parts in the choral works of Haydn, Mozart, Beethoven, Spohr, and even Mendelssohn, so familiar with our musical resources, are, in every instance with which I am acquainted, written for the contralto, or lower female voice.

But, to return to the boys, I am not unaware, of course, that the argument I advanced this moment in respect to them may be turned against my own position. It may be said that, as a musician, I picture to myself and crave a kind of service, and a state of things in our Cathedrals, which a large number of pious and cultivated persons do not at all desire to see introduced and brought about in them;—that the very imperfection which I have described as essential to the voice and execution of a boy has of itself a charm, nay, is its principal recommendation; and that the absence of sentiment manifested in the very want of expression of which I complain is the thing of all others to be desired, in a place from which everything like human passion should be banished, and on occasions where its manifestation would be altogether impertinent and unbecoming.

I hope I appreciate what there is of truth in all this. I never hear—I hope I never shall hear—the clear treble ring "through the long-

drawn aisle and fretted vault" without experiencing something more than mere musical gratification. But when it has died away upon my ear, I cannot forbear asking myself whether my emotion has not been raised at too great a cost: I cannot forbear asking myself what is likely to be—what is in many cases—the effect of all this on the clear treble himself.

A choir-boy—I mean now a boy called upon to assist at one or more often two services every day—has, in comparison with other boys, his chances of receiving a good general education seriously diminished. A large portion of his time, and more of his energy, are consumed, not merely in the all but exclusive study of one difficult and engrossing art, but in the exercise of that art as a profession. He is not only apprenticed, six, eight, or ten years before his time, but he is made to work at a calling, while other boys of the same age and condition are dealing with the elements of useful learning.

I must here stop for a moment to protest against being supposed to disapprove of, or wish to discourage, the teaching of boys to sing, or the allowing them to sing in choirs, or elsewhere—subordinately to, and along with, other subjects and other occupations; for there are few subjects or occupations, I am convinced, more available as means of discipline, more valuable as elements of education, than vocal music. All boys will be the better for being taught to sing and for singing: I merely protest against any boys being debarred from the possibility of learning or doing anything else.

So much has been attempted recently to improve the position of choir-boys, and to remedy the evils of which I have just spoken, that it may seem ungracious and perverse to speak further about them, or to allude to others even more serious. I feel, nevertheless, bound to express a strong opinion that however unfavourable a choir-boy's life may be to his intellectual and physical, it is likely to be much more so to his moral, being. Think, especially if his natural gifts are at all above average, of the atmosphere of petting and cockering in which he lives and moves—not only of the admiration (never, depend upon it, lost upon him) which he will often excite in the exercise of his daily duty, but of his supplementary work, or rather play—think of the public concert, the glee club, and the evening party—"the music and the banquet and the wine," at which he is allowed to assist, and of which he is urged to partake, at hours when the children of every decently regulated English family have long been in bed and asleep. I learn with pleasure, that from the dangers—fully acknowledged and lamented as they have long been by many choirmasters—the boys in Bristol Cathedral, as well as in Salisbury and one or two others, are effectually guarded. The boys in all Cathedrals were once, and those in some still are, too much exposed to them.

A very strong feeling on this matter has led me to say more than I had intended, and to treat as a principal topic what is, after all, only an incidental one, so far as my present object is concerned: for what I want to show is, not that boys should *not* be employed in choirs, but that women *should*. Moreover, the choirs of the formation of which I wish now to speak are not Cathedral choirs—any change in the constitution of which would be attended with difficulties that I should be the last to underrate—but parish choirs, which, more often than not, require rather formation than reformation.

Does there exist any decree, or even strong expression of opinion, which a member of the Church of England is bound to obey, or called

upon to respect, forbidding women to sing in Churches? That their introduction as choristers has, in former times, been often impossible, or might have been sometimes attended with much inconvenience, need hardly affect us: for even in former times expediency has met with its usual indulgence. Plenty of examples existed even before the Reformation, as such exist still, of choirs composed exclusively of women—those in convents and conventual schools for instance. And nearer to our own times—in our own Church and country—boys have been dispensed with altogether, music having been composed expressly for men, or the treble parts having been performed by instruments. This was the case for some time after the Restoration of Charles II., when boys skilled in singing were not to be had. It is to this accident that we owe our large repertory of equal-voice anthems (by P. Humphreys, Blow, Wise, Purcell, and others), and possibly our culture and employment of the male counter-tenor voice. Our ancestors, to whom we so often look for precedents, were sometimes very indifferent to precedents themselves; they often took very common-sense practical views of the cases before them, and dealt with them accordingly. In matters of art—in architecture for instance—they often showed themselves singularly contemptuous of the works of their predecessors; pulling them down, re-making them, or covering them over with new work, without the slightest compunction, and sometimes, it would seem, without the slightest necessity.

With their example before him, one about to organise a new choir is surely not called upon to prove why women *should* sing in it, but has rather a right to ask why they should *not*. The *onus* rests with the worshippers of precedent. Certainly the reasons should be very weighty which could justify the inhibition of half the human race, and that half not the least favoured by nature and the most favoured by circumstances—predisposition, culture, leisure, and so forth;—certainly I say the reasons should be very weighty which could justify the inhibition of one-half the human race from exercising to the glory of God gifts with which He has often so richly endowed them, and which they are so often enabled to cultivate to such high excellence.

But I have often been told, nobody ever has forbidden women to sing in Churches in former times, nobody does forbid them to do so now, provided always they do so as members of a congregation, and not of a choir. As things are at present constituted, this condition amounts simply to a prohibition against their singing at all.

Congregational signing (I speak now of what it is, not of what it ought to be, and may one day become,) does not contemplate either the existence of musical skill in a congregation or the employment of it should it exist. It supposes only a knowledge, gathered not from reading but from tradition, of a certain number of melodies which any average voice is supposed to be able to execute. I need hardly say that tradition, whether of melody or anything else, has become a less and less convenient and certain mode of communication ever since the invention of printing; or that, whether for good or evil, teaching by the eye has to a great extent taken the place of teaching by the ear. In the middle ages, when readers, whether of words or notes, were few, familiarity with a large number both of hymns and hymn-tunes was common. That this is no longer the case is universally admitted as regards the hymns, for every congregation is provided with its hymn-book of some kind or other; but the case is very different in respect to the tunes, the congregation being not only generally un-

provided with any copies of them, but actually being more often than not left in ignorance of their very names. The hymn is invariably 'given out,' the tune rarely or never.

But a much greater difficulty than this presents itself to the musician, of whichever sex, willing to take part in average congregational singing—the difficulty, actually increased by cultivation, of exercising the voice out of its proper register.

Every one will know that there are two great varieties of the female as of the male voice, and that most concerted or choral music is written for soprano and contralto, tenor, and bass voices. There are many notes common to either of these pairs of voices; and for a few moments, no doubt a soprano or tenor may sing what is a little too low, or a contralto or bass may sing what is a little too high; but this effort can only be continued beyond these few moments with great inconvenience and some danger. Our common congregational arrangements in no way recognise these notorious physiological facts, and make no provision for the singing of anything but tunes—where even they can be said to do that. In general a psalm-tune is sung at such a pitch as is convenient, or consists of such notes as are becoming only, to a soprano or a tenor voice. This at once shuts out half the skilled members of a congregation from taking part in it. If we add to this the fact that a tenor, in singing a melody an octave lower than a soprano, as of necessity he must do, produces an effect which must be anything but agreeable to his own ear if it be at all cultivated, we are driven to the conclusion that of a congregation composed entirely of persons skilled in singing—were such a congregation ever got together—three-fourths would be prevented from doing anything not injurious to their voices and painful to their ears.

But it will be said, these inconveniences, a certain amount of skill being existent, though latent, among the congregation—as is always the case—admit of the simple, though at present unusual, remedy, of furnishing those who know how to use them with books containing, in addition to the words of the hymns, notes to which they are to be sung.

No doubt this is a step in the right direction; but it does not go far enough. Not only must the persons who can sing be furnished with books, but they (the singers) must be placed together; and not only placed together, but classified according to their voices. A number even of skilled singers, scattered about among a congregation, can no more act as a choir than a number of isolated grenadiers scattered among a crowd could act as a square. Can anything be more unreasonable, having regard to the reticence, the dread of display, especially in any matter on which they feel strongly, of English people; can anything be more unreasonable than to expect that any isolated English man or woman will venture to raise, above an all but inaudible pitch, his or her voice, especially in an under part, in the midst of a crowd of other men and women lost in silent amazement at the proceeding, or stirred into inharmonious rivalry with it? The classification of which I speak, invariably adopted *out* of Church where there are many singers to the same part—and which is half made already in many Churches where the men and women sit on different sides—is of course only another name for a choir *in* Church—a body of persons who should, as far as possible, represent every class, as to

station, age, general culture, and sex, of the congregation. With more or less exercise of tact, I feel certain that such a choir could, in the course of a few months, be got together in every Church in Great Britain. By degrees it would increase in numbers, and possibly, at some distant period of time, increase to such an extent that the choir and the congregation would be identical and undistinguishable.

The course I should recommend to a new incumbent you will, I hope, already have anticipated. I should first intreat him to banish from his mind any notion that what is, I believe, generally meant by "congregational singing" can be developed into anything effective or satisfactory in this country or in this age. A tradition may be perpetuated; no tradition is ever revived.

The ground being so far clear, he should then seek out what material exists, in the shape of persons skilled in music, among his congregation. There is some little of this material now everywhere, and a good deal almost everywhere. Among these persons he should strive to include, especially in starting, as many as possible of recognised social position (in general he will have little difficulty with *them*), in order to facilitate his operations with others with whom otherwise he would have a good deal of difficulty. Meanwhile he should take measures to put into training other, especially young, persons who may be willing, though not yet able, to become members of his choir.

The music attempted at first can hardly be too simple in character and too easy of execution; and it should be kept so as long as possible, for every reason, both of taste and expediency. At the same time it must be borne in mind that mankind has a craving—it may be a weak one—for the beautiful; and that no voluntary body will continue long to meet unless they find pleasure in their meetings. I will enter into no further particulars as to choice of music, but simply call attention to a fact a good deal ignored of late;—that there is plenty of music in the world which is thoroughly ecclesiastical and not hideously ugly; and that music constructed on principles which contemporary composers have ceased to recognise is generally unacceptable and always difficult to modern executants; that it is unreasonable to expect ordinary men and women to appreciate or use easily or gracefully a musical idiom or tonality which scholars and students began to give up three centuries ago, and in which not a single musician of genius has thought fit even to try to express himself for a very long time past.

I am unwilling to conclude this address (having regard to those who have been so good as to listen to it) without calling attention to the indirect advantages which the course I have just recommended offers to a parish priest in respect to the increase of his influence—his legitimate and most-to-be-desired influence—among his parishioners. A choir constituted as I have suggested may become something more than a school of music—a school of punctuality, attention, perseverance, mutual concession, and good manners; the meetings of which will present many an occasion, which he might vainly seek elsewhere, for those occasional words and friendly admonitions which are often most in season when least expected, and are likely to be most effectual when least formally uttered. When we consider too, (clergy or laity) how few are the pleasures of a large portion of our fellow-creatures—how little elevating or humanising in themselves are the avocations and, alas! the amusements of the many—how much of their time and

thought is of necessity drawn to "little ends and low imaginings," it is no small recommendation to the parish choir that its meetings will be "profitable to ends beyond their own proper uses" in affording to those who attend them many hours of occupation which—at the lowest estimate—is innocent and agreeable.

CHURCH MUSIC.

By the Rev. Dr. HAYNE, D.M.

The particular branch of Church Music on which I am about to address you is *Chanting*, with especial reference to the congregational chanting of the Psalms in Parish Churches. I have selected this subject because, I think, that on an occasion like this much practical benefit may be derived from its discussion. The question what is the best method of chanting to be adopted is very difficult, and at the same time highly important; and I think the most satisfactory and clearest plan to pursue will be for me to state in few words the leading principles of the methods most commonly adopted, and the result of my practical acquaintance with them.

There are three systems:—

I.—That of Single Chants.

II.—That of Double Chants.

III.—That of Gregorian Tones (of which the first and second are often used in combinations).

And each has ardent advocates who all say of their system that it is the very best for the promotion of congregational chanting. The admirers of the tones expatiate upon the facility with which any ordinary ear can follow them, and (in consequence of the employment of but few notes, and those lying in the middle part of ordinary voices) the ease with which such voices can perform them; and so claim that they are the best means of inducing the congregation to join. While the advocates of pretty melodious double chants dwell mainly on this that the melody strongly marked, and of a popular character, is most likely to create a desire on the part of the people to add their voices to those of the choir. The advocates of single chants claim that they are the best, inasmuch as they preserve the Antiphonal character of the Psalms, and offer a melody to the congregation, at least as congregational in its character as the other systems can, while they have a religious and solemn effect.

To speak first of the third system, that of Gregorian tones (which I wish to regard entirely from a *musical* point of view), I think it is a very great question whether it fulfills its object. I do not think that the crude sounds of the tones will ever become popular in England: I am well aware that many Clergymen use them in their Churches hoping that they may be so, and at least fancying they are; but I am sure that people in general find them monotonous and uninteresting and so are not encouraged by them to join. They say there is no "tune" in them and that they are all "the same."

Then again, are they suited to English words, I am expressing the opinion of very many besides myself when I say that no Gregorian Psalter has yet been published which does not involve considerable

mutilation of the words and repeated false accentuation. And knowing the care and attention that has been paid to the subject by the editors of many that have appeared; knowing too the ability with which that undertaking has been carried out by many of them, I cannot but believe that the failure arises not from any want of skill on their part, but from the fact that the tones cannot be adapted to our Psalter so as to preserve both sense and accent.

But suppose this difficulty overcome: suppose that a Psalter is published in which the tones and the words are fitted to each other in such a manner that both sense and accent is preserved, I cannot help thinking that even then many practical difficulties exist which render them unsuited to the wants of an ordinary English congregation.

From my experience of them, and I here appeal to the testimony of all experienced choir-masters, they are exceedingly difficult to sing in tune, and have a strong tendency to ruin the delicate singing of choirs who use them. This I attribute very much to the repetition of the same note which generally lies in a part of the vocal register requiring very great care in using, and also to the fact that many of the tones after reciting on a high note rise a whole tone and return a whole tone to the reciting note, an interval which when sung over and over again by men's voices in the upper part of their register is very difficult to get in perfect tune. Most of the tones as arranged for use in the various published Psalters, recite on A or B flat on which notes it is next to impossible to get village trebles and basses to recite well together. The trebles are apt to strain their voices and the basses not to exert themselves sufficiently, and the result in the case of nine choirs out of ten is distressing to the ear.

Again, I cannot but think it a most serious hindrance to the congregational use of the tones that they require a pointing of the words peculiar to themselves. To render any Psalm capable of being sung to more than one tone, it would require to be pointed in more than one way. To render any Psalm capable of being sung at will to any of the tones it would have to be pointed in nearly as many ways as there are tones and separate "endings" as they are called. I believe that those who advocate the use of Gregorians, consider it desirable that each Psalm shall always be sung to the same tone, and so they do not recognize this at all as an evil; but I cannot but feel that this is a most serious defect in the system, as it renders any variety completely out of the question: and even if a choice of tones, and consequently a choice of pointings was given, knowing the difficulty there is in teaching village choirs to point any Psalm correctly according to one division of words, I am convinced that the difficulty of teaching them to distinguish between two or more forms of pointing of the same words, so as to use one or the other with equal facility is insuperable.

I have taken for granted that the tones are sung in unison (or to speak more correctly in octaves) but I am well aware that in many places they are sung in harmony. This seems to me to involve a grave anachronism. If the Gregorians are not used in the form in which they were invented, but are clothed in harmony, which is comparatively modern, in what respect can they be said to be superior to modern chants, and why use them in preference? The harmonised tone is completely divested of its original rugged quaintness by the harmony in which it is attempted to be wrapped; I say *attempted* because certainly one, and perhaps more of the tones cannot be harmonised diatonically and vocally.

When the tones are sung in unison, they find many admirers; but of these I am sure that most admire not so much the tones themselves as the effect of the unison singing, which many are unaccustomed to hear. Take an ordinary village choir and give them a chant to sing in four parts, and from the parts being but faintly represented the effect is poor and weak. But set them to sing a tone in unison, and the power and effect of the choir is increased tenfold simply because of the grand effect unison singing always produces; the merit is ascribed to the music and the tone is in consequence preferred to the chant.

Passing from the consideration of the tones to that of popular melodious double chants, I am almost inclined to think that the use of them in ordinary Parish Churches is a greater mistake than the use of tones. I will not detain you by detailing what is said to be the origin of this form of chant (the mistake of a Cathedral organist) and which I have no doubt is familiar to most here; neither will I go into the question (as time will not permit me) whether by this system the antiphonal character of the Psalms is marred or destroyed, only stating that in my own opinion this is the case and that but little can be said in favour of double chants by any one looking at the question from an asthetic point of view, but pass on to speak of the practical use of such compositions.

I suppose that most will agree with me when I say that a mixed congregation of ordinary voices ought not to be required to recite on a higher note than B flat; and that by no means should the compass of a melody which they are required to sing exceed an octave. Now, remark how few double chants satisfy these conditions. Take some of the most popular, *Lord Mornington in E;* this in one place has for its reciting note the high E, six semitones higher than the note I have suggested as a limit. *Mr. Heathcote's Chant in A,* which is very popular recites on the high D, and ascends to E. *Dr. Crotch's well known Chant in C* also recites on D and requires a compass of voice of an eleventh. *Dr. Boyce's Chant also recites on D; Dr. Dupins' on E flat. Attwood's melodious Chant in D,* recites on the high D, ascends to F sharp and requires a compass of one and a quarter octaves. I grant that these were probably written for the use of Cathedral choirs, but I have selected them because they are some of the double chants most commonly found in use in our village Churches, and I am anxious to point out how wholly unsuited they are to such a choir and congregation. I had no difficulty in finding double chants which I could bring forward to prove the point I am urging, but I shall have very great difficulty in naming twenty which would satisfy our conditions for Congregational chants as to pitch and compass.

If double chants were written in accordance with what we agree to be desirable on these points, from the fact that they are compositions of the length of 14 bars, they would be thought monotonous and wearisome, for it is no doubt, a desire on the part of the composer to impart somewhat of variety and melody to them, that has led to the result that for the most part double chants suited to the requirements of ordinary congregations are not to be met with.

I must again state that I am looking at the question solely as a practical one, and that I do not touch upon the point whether these as compositions are worthy of the service of God in which they are employed, or whether they are suitable for use in Cathedrals and Collegiate Churches.

It does not appear to me that single chants are open to the same objection as double, for these and other reasons:—first, that they preserve the antiphonal character of the Psalms; secondly, that inasmuch as in the composition of seven bars, a composer has very little opportunity for attempting more than a simple melody; single chants, generally speaking, are of more congregational character than double. No man who cared only for displaying his powers of composition would set to work to write a single chant, as in its construction he would have little or no opportunity for display. Therefore, for the most part, they are written in a simple and religious style, and their melodies are far more congregational than those of double chants.

In these remarks I have been speaking only of the melodies, and for this reason that the congregation seldom attempts any other part. Had I considered the way in which their chants, both double and single are harmonized, I might easily have shown that from the use of difficult intervals in the inner parts and the frequent recitation of some of those parts on very high notes, no ordinary choir, much less congregation, can be expected to perform them; but the reason I have abstained from speaking of them is because I am anxious to propose this question. *Is it possible to secure Congregational Singing in harmony?* And if not, is it well that the choir shall perform its part in that manner while the congregation utterly destroys the effect of the harmony by singing the melody in the unison and the stave below? I cannot think that it will ever be possible to get a congregation to join in the inner parts of a chant; for, of course, the power of maintaining a part distinct from the more prominent melody, implies a certain amount of musical skill which one cannot expect to meet with in many members of any congregation. And even supposing that a congregation could be found able and willing to take up the four parts of a chant correctly. Nor would it be possible to secure a balance of the parts without which the effect would be extremely bad.

Looking then at the question on both points of view; seeing the impossibility of a congregation singing in harmony, and the very bad effect produced by a choir singing in harmony while the congregation take up the prominent melody in octaves, I cannot but come to the conclusion, (arrived at after great practical experience,) that for ordinary parochial worship the best and most satisfactory system to adopt is to have both choir and congregation singing in unison, the one leading and the other vastly increasing the effect by bringing out the melody with the massiveness and power only to be secured by the union of many men's voices.

Many a choir whose present singing in parts is weak and miserable might by this means offer in God's House a really good musical service, and also induce hearty and efficient co-operation on the part of the congregation.

As regards the chants to be sung in this manner, I should say choose single chants, of which the reciting notes lie below B flat and which do not involve much compass of voice in their performance; choose too such chants as do not depend on the harmony for their effect but have a plain simple melody.

By this means your antiphonal chanting may be preserved in its integrity. The pointing of the words once known is always the same, (no matter what chant you like to use,) the voices of your choir tell

out with remarkable power, and your congregation are encouraged to sing, are able to bear their part in the chanting, and at the same time greatly assist the musical effect.

It would, I am persuaded, be a useful work if Church composers would write some melodies in the form of single chants, capable of being sung in unison by choir and congregation, which would obviate any difficulty there may be in selecting from those already written in harmony such as seem least likely to suffer from being sung in unison.

And this leads me (although I fear I have already exceeded the time allotted for this paper), to express a hope that the importance of having in every Church an instrument capable of supporting a number of voices singing in unison will not be overlooked. Unless a congregation is well backed up by an instrument of powerful tone they cannot be expected to join. In Holland, where is to be heard the finest congregational singing in the world, and where everything is sung in unison, there also are some of the largest organs which are found necessary for the suppert of the voices of very large congregations.

I do not for one instant think that in our village Churches it is necessary to erect organs of great size, but I am persuaded that if we wish to encourage congregational singing an organ adequate to support the voices is ***absolutely necessary.***

I am quite aware that the common complaint about organs is that they are too loud, and I grant that when a choir, small in number, and with voices of moderate power, divided into treble, alto, tenor, and bass, is set to sing against even an instrument of moderate size that the organ, unless skilfully managed, overpowers it; but if unison singing is adopted, and the tenors and bass sing the melody in octaves with the trebles (by which I repeat the power of the choir is increased tenfold, a far better musical performance is secured, and the congregation is encouraged to join), then I feel sure that that organ will not by any means be found overpouring, but on the contrary many an instrument will be inadequate to the requirements of the voices.

No doubt many will say, 'but an organ is a costly instrument,' will not an harmonium answer every purpose? To which I can only reply that though I am well aware that an organ is expensive and an harmonium very cheap, by no means use an harmonium; it is an instrument which can never support a mass of voices, and which from its peculiar quality of tone is but ill adapted for the accompaniment of even a small choir.

For the support of voices, besides the unison 9 or 8 feet stops, an octave or 4 feet stop is required; but in the majority of harmoniums if there are two rows of vibrators the second is of 16 ft. tone or an octave below the unison, which has a strong tendency to put voices out of tune. The unison stop by itself is insufficient, and the addition of the double stop, though it increases the power, so far from assisting the voices absolutely renders it more difficult for them to keep in tune.

Large harmoniums have octave as well as double stops, but the cost of these equals the cost of an organ of far greater power; and no one I think prefers the tone of the former instrument. From £25 organs can be procured of power sufficient to support the voices, and built by good and reliable builders, and I strongly urge the purchase of a small organ rather than that of the largest harmoniums, which is never satisfactory as an accompaniment of voices.

The importance of the question of congregational chanting must be my apology for the length of my paper.

CHURCH MUSIC.

By C. L. HIGGINS, Esq.

The real subject, which as it seems to me we are called upon to discuss here, is, how improvement in the manner of singing God's praise, may best be promoted in our country Churches, and amongst our country congregations.

It is not of so much importance that we should consider the matter with regard to the large towns, because in them the means of obtaining good Church Music are numerous. They have, or ought to have, within themselves almost all which is required to promote a respectable Church song. But in country villages the case is far different; and the few observations which I shall presume to offer, will have reference entirely to them.

Great difficulties frequently arise when an attempt is made to form, teach, and carry on a village choir. Much ignorance and many prejudices have to be patiently borne with and combated by degrees; and this not only among the persons who compose the choir, but among the general members of the congregation, who, after having been long accustomed to a bad, but to them somewhat captivating style of performance, will not readily give it up for a better. It has also been said that the singers are one of the Clergyman's greatest plagues. I venture to think that by kind and judicious management, they may be rendered great helps and comforts to a village pastor.

Much mischief has been done to the cause of Church Music by clothing the subject with a needless degree of mystery. Difficulties have been enlarged on and magnified. Hard words, technical terms, and strange looking marks and signs have been used, and held up as necessary to be attacked and mastered before any progress can be made. People talk of Lydian, Phrygian, and Dorian modes; of Dominants and Subdominants; of major and minor, and Diatonic and Chromatic scales, and all the rest of it, till many persons are frightened and give up the attainment of so abstruse a science altogether as a hopeless thing.

Now all this is unnecessary and therefore unwise. I hesitate not to say, that a young person of moderate ability, may be taught in a few months every thing which is requisite to fit him for a very useful and respectable organist in a village Church, so far as playing good chants and psalm tunes are concerned: and that the same time, taking one evening in the week, will suffice to teach the young men and women of the congregation, who are willing to give their services for such a purpose, all they have need to know in order to enable them to read their own part in music readily, and to sing with correctness and good feeling whatever they may afterwards be required to practice for the Church service.

But, who is to teach them? First, I think that where it is practicable, the duty is best to be undertaken by some member of the Clergyman's own family. The bringing in a teacher from a distance for a few times, and his assistance can hardly ever be continued for long,

creates an excitement, and is often followed by a corresponding depression. There is no element of permanency about it. What the Clergyman or his family do, remains, and is followed out afterwards as occasion may serve, with gradual and additional improvements. I would on no account undervalue professional services, but I greatly question whether a music master in a small country town, who is engaged all day in teaching young ladies to play and sing light and frivolous airs from Italian or French operas, is likely to give that kind of instruction, and, more important than all, to inspire that high, earnest, fervent ecclesiastical tone and sentiment into his pupils, which is the very life and soul of real Church Music. Of course if there should be any gentleman or lady in the parish really qualified to undertake the office, it would be well to engage their services; and it is hoped that they would always esteem it an honour and great privilege to lend their best aid in such a blessed work.

But further. Choral associations are now becoming very general in all parts of the country, and the services of a choir-master may often be obtained at a very moderate cost, if engaged for a district. And here I would venture to suggest, that where a Church choral association exists in our Cathedral Towns—and it is to be hoped that such an association will be found attached to every city, and that it will be well supported by all true lovers of sacred music—very much good might be done by a careful selection of two or three persons, who should receive, upon the recommendation of the Precentor and the Dean, the sanction of the Bishop to act as Church choir-master throughout the Diocese. These men should receive a salary from the association fund: and upon application from the parishes of a district, should hold themselves in readiness to attend for a certain number of weeks, and give lessons in the evening to village choirs, who should engage to pay a small fixed sum for such instruction. I think it important that these choir-masters should, if they take private pupils, be required to confine their instruction entirely to sacred music; for I cannot but believe that sacred and secular music are so totaly dissimilar in their very essence, that for one person to teach both well is impossible. One advantage attending the lessons thus given would be, that there would gradually arise a certain degree of uniformity of musical style throughout the district, and upon occasion of Church festivals, school gatherings, harvest services and the like, when several choirs meet together under the sanction of their Clergy, for encouragement and mutual edification, the swell of sacred song would flow steadily and regularly, and perhaps do something to stir up Church feeling, to animate the lifeless, comfort the weak, and lift up on its wave the weary hearts of some of Christ's little ones nearer to their heavenly home.

Very much has already been done. It is scarcely possible to over estimate the improvement which the last few years have seen in Church Music. I myself can well remember the time, when, in a Church within three miles of my own home, there never was any attempt made to sing at all. When the Litany was ended, the Clergyman used to commence immediately with the Communion service from the reading desk: and that concluded, whilst he was climbing up into the pulpit, the clerk used to give out, not the invitation to sing as usual at the time, but "let us read to the praise and glory of God, three verses of the first (or some other) psalm:" whereupon he proceeded "How blessed is he who ne'er consents, &c."

In another Church about the same distance from me, just on the borders of the Diocese of Ely, and at about the same time, all the singing was done by the clerk. There was not even a school child to help him. He used to stand up and give out two lines of an hymn and then sing it, after which he read two lines more, and so on. The good old man was a blacksmith, and used to practise his psalmody whilst blowing the bellows at his forge. Among other embellishments with which he used to adorn his performance, was an extraordinary shake, which he was accustomed to execute at the end, or wherever else it was required to give effect, and which used to astonish and delight the congregation greatly. Such instances certainly shew that some progress has been made in the right direction, by the endeavours which have been used to promote improvement in the music of the Sanctuary.

Time will not allow me to offer more than a very few remarks upon those portions of the service, which it is desirable to render musically in a village Church. Something must of course depend upon the manner in which the Clergyman may approve of, and the congregation are disposed to receive, a musical service: and this disposition will increase as they become more and more acquainted with the subject.

In the morning service, there should be no musical expression before the Venite. The Te Deum *must* be sung, and the Jubilate also. A metrical psalm is usual after the end of the Litany. A better thing, however, is a well harmonised choral sanctus, to be used whilst the Clergyman is proceeding to the holy table. The Nicene creed, sung, is a noble animated method of expressing the Church's faith. Another metrical hymn before the sermon is all which is usually attempted.

Generally, it seems desirable, that in the country, the most musical service should be the concluding one of the day; on which occasion the psalms may be chanted, as well as those noble hymns which follow the first and second lessons. These, with a simple verse anthem, or metrical hymn after the third collect, and another hymn at the end of the service, will usually be found as much as will be needful.

I have made no mention of the grand Eucharistic hymns of the Church, because although they are pre-eminently fitted for musical expression of the highest order, it is not often that in a village Church they can be so rendered; and for strains so fervid and holy, without doubt, a reverential and thoroughly congregational utterance, is better than an inferior musical one.

I do not venture however to propose any precise rule. It must depend much upon local feeling and capabilities. All that I would ask for is this, that whatever mode be selected, it be such as can be joined in by the people—"the united vocal praise of the whole congregation—a form of Church song in which every worshipper can readily and heartily join."

In conclusion, allow me to say—that as the object of Church choral instruction is not to teach a few persons, that so they may make a display of their musical ability in God's house, but to enable and induce a far larger portion of the congregation than at present take any part in the singing, to join therein—it is perhaps unwise to make a very sudden and violent alteration in the accustomed method of the people in any Church. It is surprising how much may be effected by gentle means and by good judgment. A service all Gregorian, and severe in character, would probably in most country parishes be thought hard and uninviting. Secularity also is by all means to be avoided.

There is such a thing as a noble Anglican simplicity, not so crude as to remind us of Rome on the one hand, or so flippant as to imitate the singing of the Wesleyans or Ranters on the other. Many years' experience has convinced me, that where the Church spirit enters into Church song, the choir will become animated in their delightful work, the congregation will be alive in their response, and as far as may be from humble, weak, and faltering lips, a song will arise, earnest, devout, thankful, and affording even now some faint breathings of that hopeful, more joyful strain, which the redeemed Church shall raise hereafter.

DISCUSSION.

The Rev. R. RAYSON, precentor of Worcester Cathedral, said he asked to speak on a different point to those which had been already touched upon by the previous speakers. He continued: I am emboldened to address this meeting by the remembrances that the experience upon which my judgment on the subject of Church music has been formed was gained first as a volunteer, and as a young Layman in the choir of one who is now one of the bravest defenders of our faith, I mean the Bishop of Capetown, and subsequently as a clergyman in your Lordship's Diocese, under the auspices of one who has done no less in his day for the Church, the kind and good Archdeacon of Bristol. Then, my Lord, I wish to call the attention of this meeting to a point too often passed by in the cultivation and practice of Church music. Why is it that when much pains and labour are expended upon the proper musical reading of some of the hymns of the Church the same care is not advanced to all? Why is it that the two most glorious hymns, which are, if I may reverently say it, the common property of the Church militant and triumphant, the "Ter Sanctus and Gloria in Excelsis" of our communion office, are shorn of their attendant harmonies, to use a musical phrase, and the office of our highest mysteries subordinated to the daily morning prayer and Even-song? It is true, indeed, that in our Cathedrals a semblance of the principle is kept up by the singing of those canticles on high festivals, but why ever are Venite and Te Deum to be sung and Ter Sanctus and Gloria said. I fear it may be found that the fault lies in two directions: one worthy of respect, but at the same time deserving of correction, the other very sad and serious to contemplate. The first fault lies with those who seem to regard the Eucharistic service as something too holy and solemn for music, and they are a considerable and earnest class. The second is to be found in the tone and character of those whom we admit to be singers of the sanctuary. Another attendant reason is that the Holy Communion, the great Sunday service, is crowded in at the end of two distinct and separate services. A point which will also account for the comparatively small number of Communicants compared with Churchmen. I cannot but incidentally and in passing express my regret, and that with the greatest personal respect, that the Dean and Chapter of the Cathedral, of which I am a member, but a few years ago thought fit to amalgamate the Morning Prayer, Litany, and Communion Office, which, to that date, had been a time-honoured witness to the distinctive character of each, because none but those for whom that service was primarily intended —viz., the members of the foundation—were found to frequent it. But reverting to the subject of the music, I trust that the simple suggestion of this question will be carried home from this Congress by the Clergy present to-night, and produce some fruit before we meet again. In dealing with the fact that neither in our Cathedrals, nor in our parochial choirs, are the members generally habitual Communicants, I would submit that it is better to have only unconfirmed boys, preparing for admission to full Church privileges in our choirs, and inferior music in our Churches, than to desecrate the office of chorister by conferring it on one who deems himself unfit for the Table of his Lord. I wish to express an opinion, in which many here will concur, that the study and composition of sacred music by Cathedral organists is materially interfered with, I may say effectually stopped, by the secular instruction they are compelled to resort to (as the Clergy also have to do to tuition), to eke out the insufficient stipend allotted to their office; and with the greatest respect for all, and personal appreciation of several of those members of our Cathedral bodies, I venture to say that this co-mixture, and that in very unequal proportions, of the

secular and the sacred, has the tendency to give a decidedly secular hue to their compositions (when they have time to compose for the Church of God). I should be glad, too, if these gentlemen would, in writing services for Cathedral use, follow the example set by the two clerical composers, Sir F. Ousley and Dr. Hayne, and not consider their services complete when they come to the end of the Nicene Creed. The reverend gentleman added that, with regard to the boys at Worcester Cathedral, they were strictly prohibited from attending glee clubs and public concerts to sing. He wished he could say the same with regard to the men. In reply to Dr. Hayne's remark about the same psalm being always sung to the same chant, he took exception to that feeling. A regular arrangement of our chants for each day of the psalter, he thought, would give complete variety without interfering with congregational singing. This he had proved in practice. It had been said that the congregation could not take the inner parts of a chant, and this he could not but consider a strong argument in favour of Gregorian chants. As to the objection that had been made, that choirs could not sing both the Gregorian tone and chants with harmonies, he would answer that, practically in London choirs, where Gregorians were most sung, the practice was to sing the Gregorian in unison and the hymn in harmony.

The DEAN of ELY, addressing himself to Mr. Hullah's argument in favour of introducing women into choirs, said he found trouble enough with the boys, but what would it be if he undertook to manage a choir of girls? He also spoke favourably of the condition of boys in Ely Cathedral, mentioning that when the boys' voices broke, they received a money present, in order to help to bind them apprentices to some trade.

The Rev. Mr. TRACY having offered a few remarks from the congregational point of view,

The Rev. Canon WOODGATE spoke against the use of the Gregorian tone in our English places of worship. They were meant, he said, for those who could not sing, whereas the Angelican chants were for those who were able to sing, as the English generally were. He did not think the Gregorian chant would ever become popular in this country. The speaker went on to deprecate the employment of foreign artists in the festivals of the three choirs, held alternately at Worcester, Hereford, and Gloucester. He expressed his approval of the service at Bristol Cathedral on Tuesday morning last.

The Rev. Mr. LE GEYT (Stoke Newington), as a non-musical advocate, spoke o the good effected by Gregorian music in congregations which had not musical ability.

The Rev. H. L. JENNER asserted boldly that the Gregorian tones were popular in the country, where they were fairly used, and constituted the only music by means of which an entire congregation could praise God. He said that he did not agree with the service of the Bristol Cathedral on Tuesday, as it was too elaborate, the *Te Deum* especially, although the effect of the choir's performance was fine. Still a positive fraud was committed on the congregation in the substitution of elaborate music for a simple chant in the *Jubilate* and *Te Deum*, as those hymns were the peculiar property of the congregation. He did not blame Bristol Cathedral for the service, but he blamed the system which allowed such things.

After the business was completed the BISHOP said the hardest work of the Congress had come—to say "Good bye." In a touching strain his Lordship referred to the manner in which the proceedings of the Congress had been conducted, and he said that their hearty thanks were due to the Rifle Corps for the loan of the hall.

The Doxology was then sung, and the meeting dismissed with the Benediction.

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